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ANTI-JACOBIN

REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

JANUARY TO APRIL (INCLUSIVE,)

—1802—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

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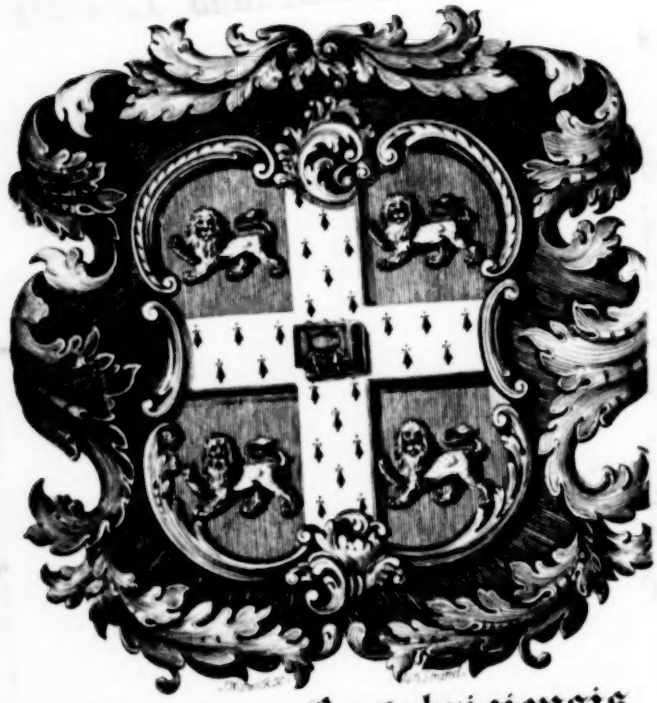

Academiæ Cantabrigiensis
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THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JANUARY, 1802.

ΨΥΧΗΣ ΙΑΤΡΕΙΟΝ.

ORIGINAL CRITICISM.

Hoſea. Tranſlated from the Hebrew: with Notes explanatory and critical. By Samuel Lord Biſhop of Rocheſter. 4to. Pp. 274. Robſon. London. 1801.

IT is with pleaſure we addreſs ourſelves to the review of a work, which every former publication of the ſame Right Reverend Prelate induces us to think will amply repay us for any time or attention that we may be able to beſtow upon it. In ſaying this, we do not feel ourſelves committed to admit and approve every tranſlation or criticiſm of this learned commentator; eſpecially when we find him, on many occaſions, widely differing from other expoſitors of the firſt rank and authority.

We are well aſſured that his Lordſhip will indulge us in the ſame liberty, which he freely takes with others, being himſelf in an eminent degree "Nullius addictus jurare in verba magiſtri."

The Preface to this work we conſider as a maſterly performance. The argument as to the *reality* of the prophet's injunction, which many interpreters ſuppoſe to have been only in *viſion*, is diſcuſſed at large; and the Biſhop takes decidedly the *former* propoſition, and ſuppoſes the marriage to have been realized; not, however, grounding, in any material degree, the tenor or tendency of the prophecy on this circumſtance.

"The general ſubject of the prophecy appears to be the fortunes of the whole Jewiſh nation in its two great branches of Iſrael and Judah. The depoſition of Jehu's family, by the murther of Zedekiah, the ſon and ſucceſſor of Jeroboam, was the commencement; the termination will

be the reſtoration of the whole Jewiſh nation under one head, in the latter days, in the great day of Jezrael; and the intermediate parts of the action are the judgements, which were to fall, and accordingly have fallen, upon the two diſtinct kingdoms of Iſrael and Judah, typified by Lo-ruhamah and Lo-ammi."

His Lordſhip (p. xxviii.) imputes the miſinterpretation of this and other prophecies to the notion, that the particular accompliſhment of them was to be looked for in the prophet's own time, or in the times which would ſoon ſucceed them; as though they looked not to the final reſtoration of the Jews as a principal branch of the great ſcheme of general redemption. The obſcurity of this prophecy the Biſhop imputes ſolely to the ſtyle; differing herein (but in terms of the higheſt eſteem and reſpect) from "that illuſtrious critic," Biſhop Lowth, with whom, ſays his Lordſhip, I reluctantly diſagree; whoſe abilities I revere; and whoſe memory I cheriſh with affection and regard." The Biſhop of Rocheſter accounts thus for the obſcurity of the prophet:

"He delights in a ſtile, which always becomes obſcure, when the language of the writer ceaſes to be a living language. He is commatic, to uſe St. Jerome's word, more than any other of the prophets. He writes in ſhort, detached, disjointed ſentences; not wrought up into periods, in which the connection of one clauſe with another, and the dialectic relations, are made manifeſt to the reader by an artificial collocation; and by thoſe connexive particles which make one diſcourſe of parts, which otherwiſe appear as a ſtring of independent propoſitions, which it is left to the reader's diſcernment to unite. His tranſitions from reproof to perſwaſion, from threatening to promiſe, from terror to hope, and the contrary, are rapid and unexpected. His ſimiles are brief, accumulated, and often introduced without the particle of ſimilitude. Yet theſe are not the vices, but the perfections of the Holy Prophet's ſtile: for to theſe circumſtances it owes that eagerneſs and fiery animation, which are the characteriſtic excellence of his writings, and are ſo peculiarly ſuited to his ſubject."

After acknowledging his obligations to Archbiſhop Newcome, the Biſhop of Rocheſter enters his ſolemn proteſt againſt his Grace's charging the difficulties of interpretation on the corrupt readings which deform the printed text. This, the Biſhop obſerves, (and we heartily concur with his Lordſhip in opinion) is erroneous and pregnant with the moſt miſchievous conſequences.

"That the corruptions are greater in Hoſea, than in other parts of the Old Teſtament, I ſee no reaſon to ſuppoſe. That the corruptions in any part are ſo numerous, or in ſuch degree, as to be a principal cauſe of obſcurity, or, indeed, to be a cauſe of obſcurity at all, with the utmoſt confidence I deny. And, be the corruptions what they may, I muſt proteſt againſt the ill-adviſed meaſure, as to me it ſeems, however countenanced by great examples, of attemping to remove any obſcurity ſuppoſed to ariſe from them, by what is called conjectural emendation. Conſidering the matter only as a problem in the doctrine of chances, the odds are always infinitely againſt conjecture. For one inſtance in which conjecture may reſtore the original reading, in one thouſand, or more, it will only leave corruption worſe corrupted."

The

The conjectural emendations which I chiefly dread and reprobate, ſays his Lordſhip, are thoſe which reſt ſolely on what the critics call the exigence of the place.

" Numerals (he obſerves) may ſometimes be corrected by conjecture; to make dates agree one with another, or a ſum total agree with the articles of which it is compoſed. But this is not to be done without the greateſt circumſpection, and upon the evidence of calculations formed upon hiſtorical data, of which we are certain. A tranſpoſition of words may ſometimes be allowed; and all liberties may be taken with the points. Beyond this, conjecture is not to be truſted, leſt it make only a farther corruption of what it pretends to correct. At the utmoſt, a conjectural reading ſhould be offered only in a note (and that but rarely), and the textual tranſlation ſhould never be made to conform to it. It is much ſafer to ſay, 'This paſſage it is beyond my ability to explain;' than to ſay, 'The Holy Prophet never wrote what I cannot underſtand; I underſtand not the words, as they are redde—I underſtand the words thus altered; therefore, the words thus altered are what the Holy Prophet wrote.'

" The work of Dr. Kennicott (the Biſhop obſerves) is certainly one of the greateſt, and moſt important, that have been undertaken, and accompliſhed, ſince the revival of letters. But its principal uſe and importance is this; that it ſhuts the door for ever againſt conjecture, except under the reſtrictions which have been mentioned."

The notes in the work before us are very copious, as well explanatory as critical: and a very great ſhare of biblical, hiſtorical, and grammatical knowledge is diſplayed throughout the whole. It is impoſſible to follow his Lordſhip through the work; but we find it difficult to induce ourſelves to adopt ſome of the ſuggeſted alterations in the text. He wiſhes it to be diſtinctly underſtood that he does not deſire this tranſlation ſhould ſuperſede the uſe of the public tranſlation in the ſervice of the Church. We could never reconcile our ears to ſuch a paſſage as this:

" I will be as a lion unto Ephraim, and as a young lion to the houſe of Judah, I!" We ſee no reaſon for not continuing the ſtop at יהודה. אני אני !, I will tear, &c. we think conveys the ſame emphatical ſignification in a more natural form of expreſſion. Nor can we readily admit the words *belaboured them by the Prophets*. There is a certain degree of (his Lordſhip will excuſe the term) vulgarity in that word, which we conceive beneath the dignity of the prophetic ſtyle. We think the word *hewed*, uſed in our tranſlation, might be improved; and would recommend this reading of the verſe as preferable:

" Therefore have I *wounded* them חצבתי (in which ſenſe the word חצב is uſed by the Prophet Iſaiah) by the Prophets; I have *ſlain* them by the words of my mouth."

Theſe, however, with a few others that might be noticed, are the *paucæ maculæ*, which, in a work, wherein *plurima nitent*, we might readily have paſſed over, were we not willing to prove the attention which we have paid to his Lordſhip's work, as well as to demonſtrate

our opinion of the candour of its author; who will be the firſt to allow that liberty of judgment to others, which himſelf ſo unreſervedly exerciſes on the pages before us.

The jacobinical miſrepreſentation of the paſſage, ch. xiii. ver. 4. *I gave thee a king in mine anger*, is admirably guarded againſt in the note, p. 45, to the word Petition.

In page 54 of the critical notes, we obſerve an admirably juſt diſtinction reſpecting the inſtruments employed by the Almighty in his diſpenſations towards mankind.

"It is true, that when the purpoſes of God are accompliſhed by the hand of man (which is the caſe indeed in ſome degree in every human action), the very ſame act may be juſt and good, as it proceeds from God, and makes a part of the ſcheme of Providence; and criminal in the higheſt degree, as it is performed by the Man, who is the immediate agent. The Man may act from ſinfull motives of his own, without any conſideration, or knowledge, of the end to which God directs the action. In many caſes the Man may be incited by enmity to God and the true religion to the very act, in which he accompliſhes God's ſecret, or even his revealed, purpoſe. The Man, therefore, may juſtly incur wrath and puniſhment, for thoſe very deeds, in which, with much evil intention of his own, he is the inſtrument of God's good providence."

The note on chap. 3. ver. 4. which occupies four pages and a half, is very curious and very ſatisfactory. In the words *without Statue, without Ephod, without Terapkim*, the Biſhop conſiders idolatry as "deſcribed by the three principal features in its external appearance: the Statue, the public object of popular adoration: the Teraphim, the images of the more ſecret rites of incantation: and the Sorcerer, or Hierophant, conducting the ceremonies and propounding to the conſulters of the oracle the anſwers he pretended to receive, repreſented by the Ephod, the moſt remarkable of his robes of office."

We recommend to the learned reader's particular attention the note on שאול, p. 157, 158. in which the difficult paſſage in 1 Peter, iii. 19. is explained in a very ſatisfactory manner, in our apprehenſion.

"The שאול of the Old Teſtament, and the Hades of the New, is indeed the Hell to which our Lord Jeſus Chriſt, according to the Apoſtle's Creed, deſcended. It is the Paradiſe, to which he conveyed the ſoul of the repentant thief. It is the place whither his ſoul went and preached, to the ſouls, not in priſon, as we read in our Engliſh Bible, but ἐν φυλακῇ "in ſafe keeping," (if that text of St. Peter 1. iii. 19. is to be underſtood literally, and I know not how it can be underſtood otherwiſe,) which one while *had been* diſobedient (ἀπειθήσασί ποτε); but, as the expreſſion "one while had been" implies, were at length recovered from that diſobedience, probably by the preaching of Noah, and before their death had been brought to repentance and faith in the Redeemer to come. To theſe ſouls our Lord Jeſus Chriſt went in his ſoul and preached. But what could he preach to them? Not repentance. They had repented of their diſobedience, before they were ſeparated from the body by death, or they had not been found in the bundle of life. But, if he went and proclaimed to them (ἐκήρυξεν) the

the great tidings that he had actually offered the ſacrifice of their redemption, and was now about to enter into glory; this was a preaching, that would give new animation and aſſurance to their hope of the conſummation, in due ſeaſon, of their bliſs. And this, by the way, I take to be the true ſenſe of this text of St. Peter."

The Biſhop expreſſes himſelf in his own appropriate manner on the mode of correcting the Hebrew text, by the Syriac verſion of the Old Teſtament.

"It would be much in the taſte of modern criticiſm, to lay hold of this circumſtance as an argument for the antiquity of the Syriac verſion of the Old Teſtament. To hold up that verſion, as ſanctioned in this paſſage, by the Apoſtle's citation, as a true rendering of the original; and then to go to work with the Hebrew text, and, covering our own bold ſacrilege under an arraignment of the careleſſneſs of ſcribes in general, and the bad faith of ſome (a heavy charge, even againſt our adverſaries the Jews, to which the candid will liſten with great caution), to alter the text, till it ſhould become a mere tranſlation of the Syriac, and give it out, in that altered ſtate, as the text of the Holy Prophet reſtored!"

with much more to the ſame purpoſe equally inſtructive and entertaining.

The ſame argument our Right Reverend commentator applies to the ſanction falſely given to the Septuagint, &c. from the citation and particular paſſages from them in the New.

"With reſpect to the Septuagint in particular, in behalf of which this ſanction is moſt frequently pleaded; I obſerve, that what is generally aſſumed upon this ſubject is not true. Namely, that the citations of texts of the Old Teſtament in the New are always from this verſion. This aſſumption, I ſay, is not invariably true. The inſtances, in which it fails, are many. I have mentioned one very remarkable inſtance; and I could produce many more."

There is an excellent vindication of *Forms* of Prayer and Praiſe "in uſe in the earlieſt ages, upon all ſolemn occaſions, is evident, with reſpect to the Jews, from the Holy Writ; and with reſpect to the Heathen, from the poets. Miriam's Song of Thankſgiving is evidently a ſtudied compoſition, ſet to muſic, and performed in parts, according to a pre-concerted plan, by her and the chorus of attending virgins. In the Book of Numbers, a form of words is preſcribed, in which the prieſts were to bleſs the people.* In the Book of Deuteronomy,† a form of prayer and confeſſion is preſcribed, to be uſed by every Iſraelite that preſented his firſt fruits, and at the end of his tithing. Part of the 105th Pſalm, with the 96th, is a form of thankſgiving, which "David delivered into the hands of Aſaph and his bretiren" upon the occaſion of bringing up the ark from the houſe of Obed-Edom, and placing it in the tent that David had pitched for it. Solomon's prayer, at the dedication of the Temple,‡ is moſt evidently ſtudied compoſition, Jehoſhaphat's,‖ when he proclaimed a faſt, under the terror of the powerfull confederacy of the Moabites and Ammo-

* Num. vi. 23—26. † Chap. xxvi. 5—10. and 13—15.
‡ 1 Kings, viii. 22—53. 2 Chron. vi. 12—42. ‖ 2 Chron. xx.

nites. And the Prieſts and Levites, which upon this occaſion attended the army, praiſed Jehovah in a ſet form of words. The ſervice of the temple, reſtored by Hezekiah,* was certainl according to the ſettled form of an antient ritual; in particular, the Levites were commanded by the King 'to ſing praiſe unto Jehovah with the words of David the King, and of Aſaph the Seer." Upon the return from the captivity, when the foundations of the Temple were laid, the Prieſts and Levites attended in their ſacred veſtments, the Prieſts with their trumpets, and the Levites with their cymbals, to 'praiſe Jehovah after the ordinance of David King of Iſrael.' And their praiſe was in David's ſet form of words, "Give thanks unto Jehovah, becauſe he is good; becauſe his mercy toward Iſrael endureth for ever.'† Such proof we find of the uſe of forms of worſhip among the Jews from the earlieſt times."

A fine ſarcaſm againſt Free-thinkers meets the eye—

"The Prophet Zephaniah, ſpeaking of the final converſion of all the nations of the earth, ſays, 'In that day I will turn to the peoples a *pure lip* (שפה ברורה), that they may all of them call upon the name of Jehovah;‡ where a pure lip evidently ſignifies a form of worſhip purged of all corruptions. It is uſed very remarkably in this ſenſe in Pſalm xii. 5. '—— Our lips are our own." The ſubject of that Pſalm is Free-thinkers; their learning, audacity, and final exciſion. The Pſalmiſt, drawing theſe gentlemen to the life, makes them ſay, what they are heard to ſay daily—'our lips are our own;' i. e. we have a right to chooſe our own way of worſhip; to worſhip what we pleaſe, as we pleaſe, or not to worſhip at all, if that ſhould beſt pleaſe us."

Such are the obſervations which we have ventured to make on this very conſiderable work of an eminent critic on a very difficult Poem; the ſeveral parts of which are accurately deſcribed, and the ſubject of which is one of the moſt intereſting that can be conceived, "the final Reſtoration of the Jews." To have followed his Lordſhip in any degree through his criticiſm would have carried us far beyond the limits of our undertaking. To ſay we approve and adopt his Lordſhip's alterations and opinions *in toto*, would be a ſort of obſequious adulation, which he would be the firſt to diſapprove: we think, on the contrary, ſeveral paſſages altered, without being improved; and a few of the notes we had rather had not been inſerted at all; but we do not heſitate to pronounce, upon the whole, that there are many ſtrong and luminous paſſages which cannot be read without improvement, or conſidered without the moſt unequivocal approbation.

* 2 Chron. xix. 30. † Ezra iii. 10, 11. ‡ Zeph. iii. 9.

An Hiſtorical Tour in Monmouthſhire; illuſtrated with Views by Sir R. C. Hoare, Bart. a new Map of the County, and other Engravings. By William Coxe, A. M. F. R. S. F. A. S. &c. In two Parts. 4to. Pp. 502. 4l. 4s. Cadell and Davies. London. 1801.

MR. COXE, in his Preface, apprizes his readers, that in this work, "they muſt not expect to find a regular Hiſtory of Monmouthſhire,

mouthſhire, but a deſcription of the principal places, intermixed with hiſtorical relations and biographical anecdotes, and embelliſhed with the moſt ſtriking views." When an author thus lays his bill of fare before the public, they have no right to complain, if the diſhes be not to their taſte. What Mr. Coxe has promiſed he has performed, and that with his accuſtomed ability; but if any one were to look into theſe volumes for ſuch materials as are generally uſed in the compoſition of our modern *Tours*, for light reading, ſentimental remarks, and amuſing ſtories, he would find himſelf egregiouſly diſappointed. They exhibit nothing of the kind; but they contain much curious topographical information, hiſtorical and biographical knowledge, and no ſmall portion of antiquarian lore; diſplaying great labour of inveſtigation, depth of reſearch, acuteneſs of diſcrimination, and general correctneſs of judgment. The Map of the County is a valuable addition to the work; and the numerous plates, which are extremely well executed, give the reader a much better idea of the places which they repreſent than can poſſibly be conveyed by verbal deſcriptions however able and minute.

Mr. C. entered Monmouthſhire by the new paſſage over the Severn, from Glouceſterſhire; reſpecting which he records a curious Anecdote.

"This ferry over the new paſſage, which is certainly not leſs ancient than that over the old paſſage, has from time immemorial belonged to the reſpectable family of Lewis of St. Pierre. An intereſting incident in the Life of Charles the Firſt, occaſioned its ſuppreſſion by Oliver Cromwell. The King being purſued by a ſtrong party of the enemy, rode through Shire Newton, and croſsed the Severn to Chiſell Pill, on the Gloceſterſhire ſide: the boat had ſcarcely returned, before a corps of about ſixty republicans followed him to the Black Rock, and inſtantly compelled the boatmen, with drawn ſwords, to ferry them acroſs. The boatmen, who were royaliſts, left them on a reef, called the Engliſh Stones, which is ſeparated from the Gloceſterſhire ſhore by a lake fordable at low water; but as the tide, which had juſt turned, flowed in with great rapidity, they were all drowned in attempting to croſs. Cromwell, informed of this event, aboliſhed the ferry; and it was not renewed till 1718. The renewal occaſioned a law ſuit between the family of St. Pierre and the Duke of Beaufort's guardians: in the courſe of the ſuit, ſeveral witneſſes were called, and depoſitions taken before a commiſſion of the High Court of Chancery, held at the Elephant coffee-houſe, in Briſtol, which ſtated the undoubted right of Mr. Lewis, and incidentally mentioned the intereſting anecdote relating to the eſcape of Charles the Firſt.*

In

* Charles Lewis, Eſq. obligingly communicated to me a copy of theſe depoſitions, from which I ſhall inſert that of Giles Gilbert, of Shire Newton, which is the moſt circumſtantial: "And this deponent particularly remembers, that in the reign of King Charles the Firſt, it was reported, that his Majeſty croſſed the ſaid paſſage from the ſaid Black Rock to Chiſhull Pill; and this deponent believes the ſame, for that this deponent ſaw him ride through Shire Newton, near the ſaid paſſage, in order to croſs over the ſame,

In his account of Sudbrook encampment, our Touriſt takes occaſion to rectify an error of Harris, in his deſcription of the antiquities of this country, and throughout his Tour, wherever he diſcovers errors of a ſimilar deſcription, he is careful to notice and to correct them. His obſervations on Sudbrook may, on this account, be intereſting to our antiquarian readers; we ſhall, therefore, extract it.

"To the weſt of the new paſſage inn, near the ruins of Sudbrook or Trinity Chapel, are remains of an entrenchment, which are uſually ſuppoſed to be Roman; they occupy a flat ſurface on the edge of a perpendicular cliff, and are nearly in the form of a ſtretched bow,* whoſe cord is the ſea coaſt. The entrenchment is formed by a triple rampart of earth, and two ditches; the two exterior ramparts are low, and in many places deſtroyed; the interior is in greater preſervation, and not leſs than twenty feet in height. On the two extreme parts of the elevated rampart towards the ſea, I obſerved heaps of ſtones and rubbiſh, which ſeem to be the remains of ancient buildings; among theſe were two or three ranges of large ſtones, placed on each other, without cement, and others of the ſame kind which had fallen down, ſtrewed the adjacent ground. A large opening in the rampart towards the north, ſtill remaining, was formerly the great entrance; the diſtance from the opening to the cliff meaſured about 77 yards; the chord 200. This encampment being formed on an eminence, riſing abruptly from Caldecot Level, I could eaſily trace, that the ſide towards the Level, had been once the ſhore; and that, therefore, the place occupied by the ramparts was a peninſula.

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and about one hour after his Majeſty paſſed by, he was purſued by his enemies, or Oliver's ſoldiers, whom this deponent ſaw going haſtily near Portſcuet, who, as this deponent heard, upon their coming up to the ſaid Black Rock paſſage, and there finding the King to have juſt paſſed over, drew their ſwords upon ſome boatmen, belonging to the ſaid paſſage, that were there, and forced them on board one of the paſſage boats, and the ſaid boatmen carried them over, and landed or put them on ſhore on the rocks, called the Engliſh Stones, on the Gloucesterſhire ſide of the ſaid paſſage, near Cheſhull Pill, and left them there, when the tide coming on them, they were all loſt or drowned, as this deponent verily believes, and was credibly informed, the very next day, by the boatmen who carried them over; when this deponent, upon the report of the accident, went down to the ſaid paſſage to enquire into the truth thereof; and this deponent ſaith that he hath heard, and been informed, and believes, that the ſaid paſſage was afterwards put down by Oliver Cromwell on that occaſion."

* "Harris, in his account of this entrenchment, is extremely erroneous: he deſcribes it as ſquare, with the church ſtanding in the middle. The word *ſquare* has induced many authors who have never ſeen it, to conſider it as Roman. Harris deſerves applauſe for having firſt turned the public attention to the antiquities of Monmouthſhire; but I am concerned to add, that I found many of his deſcriptions extremely inaccurate. He is ſo much preposſeſſed with the idea of Roman antiquities, that he conſiders the moſt triſling and uncertain appearances as indications of Roman origin. I think it neceſſary to make this obſervation, becauſe his accounts have been ſervilely copied by ſuperficial writers. See Harris's Account of the Antiquities in Monmouthſhire, in the Archæologia, Vol. II."

"It

"It is generally imagined that this entrenchment, in its preſent ſtate, is not perfect, and that half of it has been deſtroyed by the ſea, which has likewiſe carried away part of the church-yard. It is likewiſe by many ſuppoſed to have been a maritime fortreſs, erected by the Romans to cover the landing of their troops, and their firſt ſtation in Siluria; an opinion grounded on the erroneous deſcription of Harris, and on the diſcovery of a ſingle coin ſtruck by the city of Elaia in honour of the Emperor Severus.* For notwithſtanding repeated enquiries among the farmers and labourers of the vicinity, I could not learn that any coins or Roman antiquities had been found within the memory of the preſent generation. It has been alſo attributed to the Britiſh, Saxons, and Danes; but was occupied, if not conſtructed by Harold during his invaſion of Gwent.

"The picturesque ruins of the chapel ſtand on the outſide of the great rampart, to the ſouth-eaſt next the ſea: the building is wholly in the Gothic ſtyle, and of very ſmall dimenſions. It now ſtands at the diſtance of half a mile from any habitation, but was probably, in former times, the chapel to a great and contiguous manſion; for we find that, in the 12th century, John Southbrooke is mentioned, as being entitled to houſe-boot and hey-boot, from the conqueſt, for his houſe at Southbrooke.† Within the memory of ſeveral perſons now living, divine ſervice was performed therein; and a labourer whom I met on the ſpot, aſſiſted forty years ago as pall-bearer, and pointed out the half of a dilapidated grave ſtone, under which the corpſe was interred."

Mr. C. proceeded through Newport to Caerleon, and he deſcribes with accuracy every thing worthy the notice of the Touriſt, the Hiſtorian, and the Antiquarian, as he purſues his devious courſe. In his deſcription of *Caerleon*, formerly a place of great extent and magnificence, he is very minute. The name of this place, on the authority of Mr. Owen, the author of the Welſh Dictionary, and in contradiction

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* "That this was a Roman work, the Britiſh bricks and Roman coins there found are moſt certain arguments; among which, the reverend father in God Francis, biſhop of Landaff, by whoſe information I write this, imparted to me of his kindneſs one of the greateſt pieces that I ever ſaw coined, of Corinthian copper, by the city of Elaia, in the leſſer Aſia, to the honour of the Emperor Severus, with this Greek inſcription—"ΑΥΤ. ΚΑΙ. Α. CΕΠΤΙ. CΕΒΗΡΟC. ΠΕΡ. *i. e.* "The Emperor Cæſar Lucius Septimus Severus Pertinax;" and on the reverſe, an horſeman with a trophy erected before him, but the letters not legible, ſave under him, "ΕΛΑΙΑΩΝ," *i. e.* of the Elaians; which kind of great pieces the Italians call Medaglions, were extraordinary coins, not for common uſe, but coined by the Emperors, either to be diſtributed by way of largeſs in triumphs, or to be ſent for tokens to men well deſerving, or elſe by free cities, to the glory and memory of good princes. What name this place anciently had, is hard to be found, but it ſeems to have been the port and landing place of Venta Silurum, which is but two miles from it."—Holland's Tranſlation of Camden, Vol. II. p. 485, quoted alſo by Gough."

† "Deed on the Chaſe of Wentwood. Hiſtory of Monmouthſhire, Appendix, p. 189."

to

to the general ſuppoſition, he affirms to be purely Britiſh, and compoſed of two words *Caer Lliön*, or the City of the Waters. It is known to have been a Roman ſtation, and ancient hiſtories teem with accounts of its wealth and importance. On its ſubſequent fate we have the following remarks from our author, which alſo include no incurious diſcuſſion of the Welſh Hero Prince Arthur, and his Knights of the Round Table.

"Soon after the departure of the Romans from Britain, the reports of tradition and the pages of Romance have aſſigned to Caerleon a ſtill greater ſplendour and importance than under their domination. It is ſuppoſed to have been the metropolis of the Britiſh empire; the favourite reſidence of the renowned King Arthur, and his Knights of the Round Table.

"Arthur is ſaid to have flouriſhed in the ſixth century, and is uſually called the fourth of that race of Kings, who are known by the name of the Armorican line, and from whom the inhabitants of Britain are ſtyled Armorican Britons. Although numerous authors of great talents have written in favour of Arthur, and many hiſtorians have aſſented to the proofs which they have advanced, yet their opinions are diſcordant and contradictory. They only agree in ſupporting his exiſtence, but differ in the moſt material circumſtances of his lineage, birth, life, and death. The incredible accounts of the Britiſh hero given by Geoffrey of Monmouth, have caſt an air of fable over his real exploits, and rendered even his exiſtence ſuſpected.

"The natives of Caerleon however, are not inclined to this opinion: they point out the remains of the Roman amphitheatre, under the name of Arthur's Round Table, from a ſuppoſition that a military order was here inſtituted, which firſt raiſed the ſpirit of chivalry in Europe. Arthur and his Knights are recorded to have held their feaſts within the precincts of this area, ſeated at a round table, for the purpoſe of promoting ſocial intercourſe, and ſuperſeding the diſtinctions of ſtate. But this legend has no foundation in hiſtory; and the articles of the order, which have been gravely quoted as authentic, diſplay an internal evidence of forgery; they contain notions of chivalry, honour, and gallantry, which did not in that age prevail in any country of Europe.*

"The number of theſe heroes is no leſs uncertain than their hiſtory; they increaſe as rapidly as Falſtaff's Men of Buckram. Some, with Dryden, in the beautiful fable of the Flower and the Leaf, limit the number to twelve:

"Who bear the bow were Knights in Arthur's reign;
Twelve they, and twelve the Knights of Charlemagne."

"Others make them twenty-four; while the ballad of the noble acts of King Arthur extends their number from fifty to ſixty-five:

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* "Such as to advance the reputation of honour, to deliver priſoners, to ranſom captives, to revenge all complaints made at the Court of their mighty King, of perjury and oppreſſion, to protect widows and maids, to avenge the injuries or diſhonour offered to ladies, gentlewomen, widows, or maids, and to inform young princes, lords, and gentlemen, in the orders and exerciſes of arms, for the purpoſe of avoiding idleneſs, and increaſing the honour of knighthood or chivalry. Enderbie.

"Then

" Then into Britain ſtrait he came,
Where fifty good and able
Knights then repaired unto him,
Which were of the round table."

" But afterwards, ſpeaking of Sir Launcelot du Lake, it is ſaid:

" Who has in priſon THREESCORE Knights,
And FOUR that he had wound;
Knights of King Arthur's courts they be,
And of his table round."

" Boiſſeau, in his Promptuaire Armoriall, after reciting the names of the firſt twenty-four Knights, mentions one hundred and twenty-nine more, and gives a formal blazon of their arms."

" On the death of Arthur, the order was ſuppoſed to be extinguiſhed; for it is related, that moſt of his Knights companions in arms periſhed in the fatal battle of Camblun, where he received his mortal wound. The order fell into diſrepute among the Saxons, but abroad a new phœnix aroſe from its aſhes, and produced the twelve peers and *table ronde* of Charlemagne.

" On the Norman conqueſt, and the overthrow of the Saxon dominion, king Arthur's memory acquired freſh renown in England. The round table roſe into great eſtimation, and was introduced at the grand martial exerciſes called haſtiludes, tilts, or tournaments, which were much encouraged by king Richard the Firſt, " as well" as Aſhmole ſays, " for the delight of men inclined to military actions, and increaſing of their ſkill in their management of arms, as in memorial or remembrance, that Arthur had erected an order of Knighthood."* The cuſtom was adopted by King Stephen, and continued by ſeveral of his ſucceſſors. Edward the firſt, in particular, gave a new ſplendour to the ſolemnity, when, on the conqueſt of Wales, he fixed his temporary reſidence at Caernarvon: with a view to conciliate the affections of his new ſubjects, who fondly cheriſhed the memory of Arthur, and ſuperſtitiouſly believed that he would re-appear, and eſtabliſh the ſeat of empire at Caerleon †, he held a round table, and celebrated it with dance and tournament.

" At length Edward the Third, an illuſtrious example and patron of chivalry, availed himſelf of the high notions entertained of Arthur and the

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* " Aſhmole's Hiſtory of the Order of the Garter."

† " The romances of the bards were filled with predictions that Arthur was not dead, but would return again and re-eſtabliſh the Britiſh empire, to which Daniel Lydgate alludes.

" He is a king crowned in Faerie,
With ſceptre and ſword, and with his regalty,
Shall reſort our lord and ſovereigne,
Out of Faerie and reigne in Brittaine;
And repaire again the round table.
By prophecy Merlin ſet the date,
Among princes king incomparable,
His ſeat again Caerlion to tranſlate
The pare has ſufferen ſponne ſo his fate,
His epitaph recordeth ſo certaine,
Here lieth King Arthur that ſhall raigne againe."

Knights

Knights of the Round Table, to eſtabliſh a ſimilar fraternity. He kept a ſolemn tournament at his beloved Windſor, received the Knights who flocked from all quarters of Europe at a round table, and ordered the ſolemnity to be repeated at Windſor every Whitſuntide. The ſplendour of this meeting, and the conſequence which Edward derived from it in every court of Europe, induced alſo Philip of Valois to hold a round table at Paris. This competition inflamed the ſpirit of chivalry, increaſed the reputation of the round table, and occaſioned the inſtitution of the order of the garter; intended, according to the ſpirit of the times, "to adorn martial virtue with honour, rewards, and ſplendour."*

Dubricius, the great impugner of the Pelagian hereſy was the firſt archbiſhop of Caerleon; which was then the metropolitan ſee of Wales. But alas! ſcarcely one veſtige of its ancient grandeur remains; it is ſunk into an inconſiderable place, and, by the removal of the port of Newport, has even loſt the trade, which, in later times, it enjoyed.

A ſingular accident, followed by a providential eſcape, is noticed by Mr. C. in deſcribing the wooden bridge over the Uſk, at Caerleon. It happened on the 29th of October, when the water was conſiderably ſwelled by a flood.

"As Mrs. Williams, wife of Mr. Edward Williams, brazier, was returning from the village of Caerleon to the town, at eleven o'clock at night, with a candle and lanthorn, the violence of the current forced away four piers, and a conſiderable part of the bridge. On a fragment of this maſs, conſiſting of an entire room, with the beams, poſts, and flooring, ſhe was hurried down the river; but preſerved ſufficient preſence of mind to ſupport herſelf by the railing. On arriving near St. Julian's, the candle was extinguiſhed; ſhe immediately ſcreamed for help, and was heard by ſeveral perſons, who ſtarted out of their beds to aſſiſt her; but the violence of the ſtream had already hurried her beyond their reach. During this time ſhe felt little apprehenſion, as ſhe entertained hopes of being delivered by the boatmen of Newport; her expectations were increaſed by the numerous lights which ſhe diſcerned in the houſes, and ſhe accordingly redoubled her cries for aſſiſtance, though without effect.

"The fragment on which ſhe ſtood being broken to pieces againſt a pier of Newport bridge, ſhe fortunately beſtrode a beam, and after being detained for ſome minutes by the eddies at the bridge, was rapidly hurried along towards the ſea. In this perilous ſituation ſhe reſigned herſelf to her approaching fate, and addreſſing herſelf to Heaven, exclaimed, "Oh Lord, I truſt in thee, thou alone canſt ſave me."

"About a mile from Newport, ſhe diſcerned a glimmering light, in a barge which was moored near the ſhore; and redoubling her cries, was heard by the maſter of the veſſel. After hailing her, and learning her ſituation, he cried out, "Keep up your ſpirits, and you will ſoon be out of danger;" then leaping into the boat, with one of his men, rowed towards the place

* Aſhmole's Hiſtory of the order of the Garter. Selden's Notes on Drayton's Poly Albion. Warton's Eſſay on Engliſh Poetry, paſſim. Hiſtory of Windſor.

from

from whence the ſcreams proceeded; but ſome time elapſed before he overtook her, at a conſiderable diſtance from the anchorage of his barge. The night was ſo dark that they could not diſcern each other, and the ſurf ſwelling violently, the maſter repeated his exhortations, charged her to be calm, and not attempt to quit her ſtation. Fortunately a ſudden diſperſion of the clouds enabled him to laſh the beam fore and aft to the boat. At this moment, however, her preſence of mind forſook her, and eagerly attempting to throw herſelf forward ſhe was checked by the oaths of the ſeamen, who were at length enabled to heave her into the boat; but could not diſengage themſelves from the beam, till they had almoſt reached the mouth of the Uſk. This being effected, not without great difficulty, they rowed to the ſhore, and embayed themſelves till the firſt dawn of the morning, when they conveyed her in the boat to Newport. Though Mrs. Williams was in an advanced ſtate of pregnancy, ſhe received ſo little injury from this perilous accident, that after a few hours repoſe ſhe returned to Caerleon.

"I have been thus minute in detailing the particulars of this providential eſcape, becauſe it has been related with ſo many improbable circumſtances, as to occaſion doubts of its reality. For the truth of this narrative, I can adduce the teſtimony of Mr. Jones of Clytha, Mr. Kemeys, of Mayndee, and the Rev. Mr. Evans, all of whom ſoon afterwards converſed with Mrs. Williams. To Mr. Evans in particular, ſhe uniformly repeated the ſame account, and confirmed it on her death-bed, with the moſt ſolemn aſſeverations.

"The diſintereſted conduct of the maſter and boatman ought not to be omitted: notwithſtanding the peril to which they were expoſed, and their active exertions, they repeatedly declined the liberal recompenſe offered by Mr. Williams."

We ſhall conclude an account of the firſt part of this work with an anecdote of a different caſt, extracted from the 21ſt Chapter, relating to Werndee, formerly the ſeat, and indeed, the *cradle*, of the ancient and moſt diſtinguiſhed family of the Herberts.

"The houſe, which has been lately repaired for the uſe of the tenant, was in ſuch a ſtate of dilapidation, that the father of the laſt proprietor, Mr. Proger, was in danger of periſhing under the ruins of the ancient manſion, which he venerated even in decay. As we examined the houſe, Mr. Dinwoody related an anecdote of this Mr. Proger,* which exhibits his pride of anceſtry in a ſtriking point of view. A ſtranger, whom he accidentally met at the foot of the Skyrrid, made various enquiries reſpecting the country, the proſpects, and the neighbouring houſes, and among others, aſked, "Whoſe is this antique manſion before us?"—"That, Sir, is Werndee, a very ancient houſe; for *out* of it *came* the Earls of Pembroke, of the firſt line, and the Earls of Pembroke of the ſecond line; the Lords Herbert of Cherbury, the Herberts of Coldbrook, Rumney, Caerdiff, and York; the Morgans of Acton; the Earl of Hunſdon; the Jones's of Treowen and Lanarth, and all the Powells. *Out* of this houſe alſo, by the female line, *came* the Dukes of Beaufort."—"And pray, Sir, who lives there now?"—"I do, Sir,"—"Then pardon me, and accept a piece of advice: *Come out* of it yourſelf, or 'twill tumble and cruſh you."

* For another inſtance of his family pride, ſee the chapter on Perthir.

Johnſton's

Johnſton's Eſſay on the Way to reſtore and perpetuate Peace, &c.

(*Concluded from* P. 378, VOL. X.)

IN the chapter which treats of the influence of religion upon civil ſociety, the reflecting reader will not expect much that is new from the pen of Dr. Johnſton; and he will be diſappointed if he look for old truths ſtated either in a new light or in a very forcible manner. The reaſonings, however, are ſolid, and calculated to produce a good effect upon the minds and conduct of thoſe, for whom the eſſay ſeems to have been principally intended; and the following extract demands the moſt ſerious attention of all orders of men in ſociety.

"The great body of any people will never place confidence in thoſe perſons, who, by their contempt of God, and things ſacred, ſhew that they have not the fear of God before their eyes, and notice which can bind them to conſult the rights and the intereſts of thoſe perſons who have not power to compel them to their duty. They will always envy and rejoice in pulling down that man from his elevation, who in *every* thing holds himſelf forth, as of a ſuperior order of Beings to them. But when in the obſervance of the ſame ſabbath day, of the ſame religious ordinances in the ſame church, in the ſame prayers and praiſes to the ſame God, and in taking the articles of their faith, and the rules of their conduct, from the ſame Bible read and preached to them in the ſame way, they (the great) "place themſelves on a level with them (the great body of the people") they (the people) think themſelves honored, and not debaſed, by the elevation of their (the great's) rank in the world. They love them as brethren. They confide in them as powerful friends. They honour them becauſe they fear God. The uniform fact is, that in any part of the country, where perſons of rank, and the body of the people, are regular in the ſanctification of the Lord's day; they place a mutual and uniform confidence in one another, and live together in harmony, good order, and in the reciprocal performance of good offices. For more than half a century (he might have ſaid a whole century), "perſons of rank have gone on with an accelerated motion in *forſaking the ordinances*, and in *preferring the ſabbath of the Lord*. In the ſame progreſs, have the people gone on in their *contempt for perſons of rank*, and both in their want of confidence in each other.

"Without intending it, perſons of rank by their profanation of the ſabbath, have moſt effectually *taught many of the people the French principles and practices of infidelity, profanity*, and *levelling of rights and ranks*. In vain will be all their attempts to eradicate theſe, until they return to the ſanctuary, to the worſhip and to the ſervice of God. But when they ſhall return to the regular obſervance of the ſabbath, men of all ranks will ſoon return to their mutual confidence in each other."

We are ſorry to ſay that, in the concluding chapter of this eſſay, there is very little entitled to praiſe. The author ſeems indeed to be fully convinced of "the neceſſity of religion to reſtore peace, good order, ſtability, and proſperity, to civil ſociety," and he labours with becoming zeal to impreſs the ſame conviction on the minds of his readers;

readers; but his zeal is not always under the controul of his judgment. After ſome preliminary obſervations on the propriety of governing beings of different orders by laws ſuited to their reſpective natures, he affirms, that, "during the dark ages, the people were in each particular country completely ſubject to the eſtabliſhed cuſtoms of their own country, and to the mere authority of their own rulers; and that it would have been as difficult to *have brought* (bring) them to reſiſt or to change theſe, as it is to make mere animals to act contrary to their inveterate habits."

Were this true, it would go a great way to overturn the poſition, which it is the object of the author in this chapter to eſtabliſh. Were the groſſeſt ignorance thus favourable to eſtabliſhed authority and eſtabliſhed cuſtom, how could pure and undefiled religion, which implies a conſiderable degree of knowledge in thoſe who are under its influence, be neceſſary to the reſtoration of peace, good order, and ſtability in the civil ſocieties of Europe? But "every perſon acquainted with the hiſtory of the European kingdoms during the dark ages, knows that the ſtate of every one of them" was the very reverſe of what it is repreſented to have been by Dr. Johnſton. Was England a nation peculiarly enlightened, when the right of Matilda to the crown was ſet aſide in favour of Stephen? when the barons afterwards dethroned Stephen and crowned Matilda? when the deſcendants of the ſame barons extorted from King John *Magna Charta?* when the populace roſe againſt the ſecond Richard, under the command of Wat Tyler and Jack Straw? or, when 20,000 Kentiſh men flocked to the ſtandard of Cade to dethrone the ſixth Henry, becauſe they deemed his grandfather an uſurper? Was the age of darkneſs over in Scotland at that period when our author's countryman, Dr. Robertſon, repreſents* diſorder and rapine as univerſal in that kingdom, the government as unſettled, and the authority of laws as little known or regarded?

But this turbulence and contempt of eſtabliſhed authority was not peculiar to England and Scotland. The ſame learned and eloquent hiſtorian, whoſe works have ſurely been read by his fellow preſbyter, has proved that, from the ſeventh to the eleventh century, the ideas of political ſubjection were loſt in every European nation;† and that inſtead of reverence of eſtabliſhed authority, nothing was to be ſeen but anarchy or rebellion, or ariſtocratical miſrule.

It is, however, true, that a *regular* and *ſyſtematical oppoſition to all government* is the offspring of modern infidelity and modern philoſophiſm. The philoſophiſts of France having artfully diſſeminated their principles through Europe—

"The faſhion and the ſpirit of the times are changed. Habit, cuſtom, and mere authority, have not only loſt their power over the body of the

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* Hiſtory of Scotland. Book 1ſt.

† View of the ſtate of Europe prefixed to the Hiſtory of Charles V.

people,

people, but they are become the objects of their ſtronger averſion. Without diſcriminating between good and bad cuſtoms, virtuous or evil habits, lawful or tyrannical authority, they attack every cuſtom, every habit, and every authority, becauſe they are *old*. Innovation and contempt of authority is the ſpirit of the preſent times. It is this, ten thouſand times more than all the armies of France, which convulſes the kingdoms of Europe. Until this is conquered, the conqueſt even of France could not reſtore peace, good order, and proſperity to the nations."

This is a melancholy truth: but what is to be done to cruſh the ſpirit of innovation? Our author does not propoſe to bring the people back to their priſtine ſtate of ignorance, which would indeed be a moſt ineffectual remedy; and we cannot agree with him that "they muſt be *ſhewn* the *fitneſs*, the *propriety*, and the *utility* of the *laws* by which they are governed." To ſhew the people at large the fitneſs and utility of every law, would be as difficult a taſk as to ſhew to every illiterate peaſant how all the apparently irregular motions of the moon are perfectly conſiſtent with the Newtonian theory of central forces. We hope, however, that it is poſſible to turn the curioſity of the people into another channel.

If it be true, as Dr. Johnſton ſays, that "the rich and high now find, that by their examples of infidelity and profanity, they have raiſed up an unprincipled race of men to plunder them of their eſtates, of their titles, and of their property; and if it be likewiſe true, that the poor and low now find, that all their airy ſchemes of affluence and power have vaniſhed away, and that infidelity hath made them more poor, oppreſſed, and miſerable, than they were before; if they now feel what they would not be taught by faith, that infidelity and profanity increaſe their ſlavery, poverty, and miſery;" if all this be indeed true, it may ſurely be inferred that the high and the low have all acquired tolerably juſt notions of religion, and that theſe, inſtead of prompting them to pry into the fitneſs of every law by which they are governed, have induced them "not to think more highly of themſelves than "they ought to think, but to mind every one his own buſineſs, and to learn and labour truly to do each his duty in that ſtate of life unto which it hath pleaſed God to call him."

We are much afraid, however, that neither high nor low have yet improved to this degree, or learned righteouſneſs by thoſe terrible judgments of God which have now been long in the world: and our author himſelf is of the ſame opinion. "At preſent," he ſays, "Divine Providence is evidently leading the nations of the earth to that real, pure, and ſimple religion, which will diffuſe peace, good order, and proſperity over all the kingdoms of the world; but he is fully convinced that the period when all this ſhall take place is yet far diſtant."

"In my commentary," ſays he, "on the book of Revelation, publiſhed at Edinburgh in 1794, I have ſhewn from many clear prophecies of ſcripture, that in 200 years from the preſent time, the *millenium* will commence, when

when pure religion, peace, good order, proſperity, and happineſs ſhall extend over all the world; and ſhall experience no interruption for a thouſand years!"

Thinking as we do, that the reaſonings of this little work are, in general, well calculated to produce a good effect on the public mind, our diſappointment was great when we read this moſt injudicious aſſertion, which will only excite the laughter of profane wits, whilſt it muſt check the pious labours of thoſe, if there be any ſuch, who ſhall give it implicit credit. Not having ſeen the good Doctor's commentary, we know nothing of the nature of his proof, or of the ſenſe in which he underſtands the millenium. "Knowing, however, that no prophecy of the ſcripture is of *any private* interpretation," we muſt think it extremely raſh thus to fix a *date* for the commencement of the millenium, whether by that ſtate he means the actual reign of Chriſt on earth after the firſt reſurrection, or only a thouſand years of univerſal peace, piety, and virtue, prior to the reſurrection, ſuppoſing all the dead to be raiſed at once.

Without entering at all into the very ſtrong objections which have been urged againſt the millenium in either of theſe ſenſes; we beg leave to aſſure our readers as well as the readers of this eſſay, that the queſtion at iſſue between the contending parties, is one, in which they can have no concern, and that the arguments urged by our author to prove the neceſſity of religion to the peace and happineſs of civil ſociety, hold equally good, whether a millenium be decreed or not. Whatever is to be the ſtate of the world for a thouſand years prior to the conſummation of all things, we are certain that if, in its preſent ſtate,

"The reſtraints of conſcience and of religion be taken away from thoſe who know nothing of a principle of honour, and of the good manners of a gentleman, they will violate all the moſt ſacred rights of God and man as ſoon as they (ſhall) have the power. For ſome years, this, to a conſiderable degree, hath been the fact in ſeveral of the nations of Europe. In France to a great degree, and in ſeveral other nations in lower degrees, the moſt ſacred rights of God and of man are violated in a way, which muſt greatly ſhock any man, who knows and feels the eternal difference between right and wrong, between virtue and vice, between moral good and moral evil; and which muſt ſoon convince even infidels themſelves from their own feelings, that their ſyſtem muſt be eſſentially wrong, ſince it diſſolves the very bonds of civil ſociety, leaves men nothing which they can call their own, deſtroys all the confidence of men in men, and renders men more ferocious and deſtructive to one another, than the beaſts of prey."

We have yet ſaid nothing of the ſtyle of this work, and are ſorry that we can ſay nothing of it that is favourable. It is neither elegant nor nervous, while it is often defective even in perſpicuity. The reader muſt have noticed, in the firſt extract which we have made from it, in the preſent number, the wonderful confuſion ariſing from the improper uſe of the pronoun *they*; but, by inſerting ſometimes *the*

great, and ſometimes *the people*, as the author refers to the one or the other, we have rendered that valuable paragraph intelligible to every capacity. It is not ſo eaſy to ſay what is the meaning of the following ſentences.

Treating of the people's habitual reverence of eſtabliſhed authority and antient cuſtoms, Dr. Johnſton ſays—" Theſe very cuſtoms had formed in their animal part, which was the ruling part in them, the habits, which, with all the force, of a ſecond nature, ſtrongly attached them to theſe very cuſtoms!" Does not *cuſtom* here ſignify *habitual* practice?

Speaking of faſhion, he ſays that " whenever it affects the great body of the people, it becomes the cuſtom of the country, and carries every thing before it like a torrent, having deſcended in many beautiful ſtreams from the ſurrounding mountains, unites theſe all in one great deluge, which covers the great plain beneath them, and ſweeps every thing before it." The meaning of the following ſentence is directly contrary to that which the author intended to expreſs.

Speaking of worthleſs Clergymen, he ſays—" Let, in that caſe, your contempt fall where it is due, upon the man, but not upon the office, *and* the ordinances of religion!" By this mode of pointing and this uſe of the copulative conjunction, Dr. Johnſton expreſsly deſires his readers to let their contempt fall on the ordinances of religion: he means—" but not upon the office *nor* the ordinances of religion."

The reader is ſometimes offended at needleſs repetitions. The exhortation to a due obſervance of the Lord's day occurs, very nearly in the ſame words, three or four times. This however is a matter of great importance, and cannot be too frequently inculcated on the minds of the people; but it is not of ſuch general importance to know where or when our author's *Commentary on the Revelation* was publiſhed! Yet having occaſion to refer *twice* to that work, he takes care to inform us, *each time*, that it was publiſhed at Edinburgh in 1794! A ſecond impreſſion ſeems not to have been called for.

He calls the war an *unholy* war, which we conſider as a very improper phraſe in a popular book, though we have no doubt of the goodneſs of his meaning. *Holineſs* cannot with propriety be predicated of any war; but ſurely the late war was on our part not only lawful, but neceſſary, and as ſuch, not offenſive to the God of Holineſs.

Dr. Johnſton ſays, "that, writing for truth, and the good of mankind, he will thankfully correct any deviation from either of theſe ends, into which he may have unintentionally fallen, when it ſhall be pointed out to him, whether it ſhall be by the hand of a friend or a foe." We have taken the liberty to point out one miſtake with regard to fact, ſome errors in reaſoning, and ſeveral inaccuracies in compoſition; and as we are conſcious that in making theſe remarks,

we

we have been influenced by no hoſtile motive, we hope that he will avail himſelf of them, when a ſecond edition of his eſſay ſhall be called for. We can aſſure him, that if we had not thought it calculated to do good, we ſhould not have given ourſelves the trouble to analyze it, but have allowed it to paſs, with very little notice, whither many other politico-religious tracts are haſtening—

———In vicum vendentem thus et odores,
Et piper, et quicquid *chartis* amicitur *ineptis.*

Hiſtory of Ruſſia, from the Foundation of the Monarchy by Rurik, to the Acceſſion of Catharine the Second. By W. Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the Free Economical Society at St. Peterſburgh. 2 Vols. 8vo. 18s. Longman and Rees. 1801.

"FOR gratifying a laudable curioſity (the preface says) concerning the hiſtory of a people become ſo famous as the Ruſſians, nothing ſatisfactory or ſyſtematical has been hitherto attempted in our language, a few haſty compilations excepted, extracted from the publications of prejudiced or ignorant travellers, and conſequently abounding in miſconceptions and errors, in which the very names of the perſons and places cannot poſſibly be diſtinguiſhed."

Until lately nothing had been printed on the ſubject of hiſtory, excepting a very ſuccinct compendium which had no other merit than that of being the firſt attempt of the kind, and was generally read becauſe a better was not to be found. But now the ſources of Ruſſian hiſtory have been greatly multiplied. If the ancient hiſtory of Ruſſia preſents us with few lively features, no one perhaps lies under leſs ſuſpicion of falſehood. It derives this advantage from the diſcretion of Neſtor, the firſt of her hiſtorians. The ſimplicity of his ſtyle, which however is not every where deſtitute of eloquence, bears the ſtriking character of truth. To all contemplative ſpectators of Ruſſia amidſt the preſent occurrences of the world, the queſtions muſt naturally ariſe:—What was the beginning of this mighty empire; what fortunes had befallen it; and how has it arrived at its preſent height?—

"To anſwer theſe queſtions, (says the author) is the principal aim of this hiſtory, in which I have endeavoured to repreſent the leading events that have had any influence on the empire at large, or ſome conſiderable diviſions of it, and by their means on the nation itſelf. The earlier part of the hiſtory will be found much compreſſed, as I thought it better to deliver only what ſtands on credible authority, than to ſwell the book with idle tales and legendary abſurdities, only for the ſake of refuting them."

The author very modeſtly ſays of his work, I intitle it not a hiſtory, much leſs the hiſtory, but ſimply, Hiſtory of Ruſſia, diligently collected from native chronologiſts and other primitive ſources. The firſt chapter preſents to us an account of the nations formerly inha-

biting what is now the Ruſſian empire. The tribes which then inhabited Ruſſia were chiefly the Goths, Huns, Scythians and Sclavonians. From ſome affinity between the language and the religion of the Sclavonians and the Greeks and Romans, the author infers an affinity of origin.

Commencing the hiſtory of Ruſſia our author mentions ſeveral dynaſties into which it had been divided, when Rurik united them in the ninth century into one kingdom. Having conſolidated different principalities into one ſtate, the Ruſſian Prince turned his attention to foreign countries. Oleg, the ſucceſſor of Rurik, directed his efforts againſt Conſtantinople. Thus the firſt foreign enterprize of conſolidated Ruſſia was an expedition againſt the Grecian empire. The Ruſſians were ſo ſucceſsful as to alarm their ſouthern neighbours. The Greeks, totally enervated, purchaſed a peace which, from its conceſſions only inflamed the cupidity of the conquerors, and various wars enſued, in which the deſultory valour of the northern barbarians was often ſucceſsful; but, wanting uniformity of object and concerted plan, did not ultimately avail in reducing a feebler but more intelligent enemy.

While the hiſtorian purſues the ſeries of external acts, he involves in the narrative internal policy. On the conduct of Vladimir, who divided his kingdom between ſeveral ſons, he makes the following obſervations, which we think juſtly favourable to the policy of hereditary monarchy:

"Pardonable as it may be in a ſovereign, as a father, to wish to deal equitably by all his ſons, by allotting to each of them a ſhare in the government, yet the partitioning of an empire into ſeveral ſmall parts, can never be juſtified in a political light. The power which, united in a ſingle hand, and dependent for its application on the will of a ſole governor, may effect purpoſes of uncommon magnitude, muſt, by a diſtribution among ſeveral hands, be greatly weakened, and the weight of ſuch a ſtate muſt be conſiderably diminiſhed in the political balance. Add to this, that ſo long as men are men, and princes are only men, a partition of this kind muſt uſually be the means of ſowing diſcord and deſtructive feuds. Every party will readily give entrance to the thought that he is not ſo well provided for as the others; and the natural conſequences are, diſunion, contention, and war."

"Vladimir, who reigned forty-five years in the tenth, and the beginning of the eleventh, century, exhibited in thoſe benighted ages that mixture of genius, energy, and beneficial policy with ferocity and cruelty, which diſtinguiſhed Czar Peter in the early, and Catherine in the latter part of the eighteenth century. He had ſullied his hands in the blood of a brother, and forcibly married the widow of the murdered Prince. He had perpetrated other acts of atrocious cruelty. This guilty Prince, however, (our author ſays) had great qualities: if he was not able by his courage to repreſs his turbulent neighbours, he generally defeated the purpoſe of their incurſions. He was liberal to his poor ſubjects: thoſe who could repair to the palace of the Prince had their wants ſupplied, and partook of a plentiful table ſpread for them under a tent; and carriages were appointed

ed to carry relief to the houses of such as were sick. He caused deserts to be cleared by colonies established for that purpose. While he was rendering his country more flourishing, he thought it his duty to provide for its embellishment, and invited from Greece architects and workmen eminent for their skill. By their means he raised edifices, churches, and palaces, on plans that were at once elegant, convenient, and substantial. The young nobles were brought up in seminaries endowed by the Prince, to which his bounty had attracted able masters from Greece. Parents saw with horror these strokes aimed at ignorance, and the honours that were paid to foreign services. It was necessary to use violence in taking their children to place them in the new establishments. But if Vladimir could no where kindle the torch with which he wished to enlighten his subjects, he merits commendation at least for having been desirous to instruct them. He remained a barbarian because he lived in an age of barbarism: but had he lived in the seventeenth century, it would perhaps have been him who had polished Russia. It is never possible for a man to rise far above his contemporaries. Voltaire, in the eleventh century, would have been only the most ingenious of the troubadours: Newton would have been employed in calculating the influences of the planets on political events, and on the characters and the lives of Princes: Peter I. would perhaps have equalled Vladimir only in his ferocity.

" From the dismemberment of Russia, that kingdom became the scene of intestine feuds and contentions. These invited the invasion of the Tartarian hordes who conquered the empires of India and China, and, having subdued the east, directed their efforts to the west, and invaded Russia. From China to Poland the immense expanse became subject to these barbarous victors. Russia, now dependent on the Tartars, besides the degrading necessity of having its grand Princes confirmed by the Khan, was also obliged to acknowledge the Tartarian sovereignty, by acquiescing in whatever it should please her paramount Lord, the Tartar Khan, to impose upon the grand Princes, as well as the other princes. In consequence of this dependence, they must ever be constantly endeavouring to gain the favour of the Khans, their favourites and great men. At length, after two hundred years of subjection, Ivan I. rescued his country from dependence, and his successor Ivan Vassillievitch II. with many vices and odious qualities, both by his external and internal policy, promoted the improvement of his country. He first began his attempts in this design by the publication of a new code of laws, in which he collected such of the ancient statutes as were still in being, some of which he improved, and added to their number many new ones; hoping by this means to introduce more order into his empire, and to improve the prosperity of his subjects. But he presently perceived that the temper of his Russians was not to be altered by laws and regulations, but rather by harsh treatment, severe punishments, and painful corrections. Ivan, who had learnt, from the foreigners he had drawn into his empire, how much better informed, more accomplished, and intelligent the members of the higher ranks in other countries were, frequently represented these differences to his courtiers; the consequence was, that they became his enemies. By this intercourse with foreigners he was enabled to form some notion of the doctrines and rites of other religious communions, and granted them a general toleration. This incensed the bigoted clergy against him, whom he had already offended by imposing on them a contribution for the exigencies of the state;—a requisition

which the spiritual class had always taken much amiss from their governors. These two classes, the nobility and the clergy, now strove by every means in their power, to counteract all his efforts for improving the condition of Russia; as, either from the love of their habitual indulgences, they would not, or from their dullness and stupidity they could not, perceive the improvement. Notwithstanding the numerous obstacles Czar Ivan had to combat in his exertions for the benefit of his country, he would not be deterred from his purpose. Of the several nations of Europe he had a particular esteem for the Germans; and he was desirous of procuring from Germany men of learning and abilities, for the purpose of drawing his people gradually, by precept and example, from that barbarism in which they still were sunk, and in which they seemed very well contented to remain. To this end, therefore, he wrote to the Emperor Charles V. and in 1547 sent an ambassador, named Schilitte, to that monarch, requesting that he would grant permission to a number of German literati, artists, and mechanics to come to Russia. Charles complied with his request; and Schilitte soon found some hundred persons ready to try their fortunes in the northern Russia. An incident happened about six years after which soon gave the Germans but a secondary share in an affection which followed national ability, knowledge, and energy. The English in that spirit of adventure, which commencing in the reign of Henry VII. in half a century very rapidly increased, in exploring a north east passage, arrived at Archangel; thence a deputation penetrating Russia in a southern direction arrived at Moscow, and were introduced to the Prince. As English genius had now begun to receive that cultivation which called forth its energies, the strangers, by their talents and their deportment, acquired his favour to such a degree, that he encouraged the English commerce by all possible means, and thus opened a new channel of intercourse between his Russians and a people already so far advanced in civilization whereby they obtained a fresh incitement to activity and industry. His affection for the English, in a short time, proceeded so far, that he even formed the design of marrying an English lady; and he had not only the highest esteem for Queen Elizabeth, but repeatedly begged of her to grant him an asylum, if he should ever be reduced to the necessity of fleeing from his subjects, who were extremely ungrateful to him. The feebleness and incapacity of Ivan's son opened the way to usurpation; the Russians at last, tired with contentions between chieftains successively aspiring to the sovereign power, chose for their Prince a young man who though not lineally descended from the lawful Princes, was related to the family.

"Thus then, (says our author) after such a long series of confusion and disaster, a new family came upon the Russian throne, from which Peter the first descended, who contributed in no uncommon degree to raise the grandeur of the monarchy on the foundation which was already laid. We have seen what great perils and calamities were brought upon the empire by partitions, and the wars that arose from them, afterwards by the invasions and tyranny of the Tartars, and lastly by the disturbances that prevailed while the false Domitris were acting their parts; what danger it ran of being erased from the line of European states, yet how it rose again under the two Ivans, and at the commencement of the seventeenth century, under Mikhaila Federovitch Romanof, to a very eminent station. Still more did this consequence of the Russian empire gain under Peter the great and his great successor Catherine the second."

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Theſe events occupy about two thirds of the firſt volume, the remainder of which is devoted to obſervations on the ſtate of civilization in the Ruſſian nation, to the time of Izar Mikhaila Federovitch Romanof. As this view exhibits the ſtate and progreſs of civil ſociety, it is more intereſting and important than the mere narrative of political events.

" The Ruſſians, at a very early ſtage of the monarchy, carried on conſiderable commerce. The Ruſſian merchants fetched gold, wines, fruit, corn, and articles of cloathing from the Greeks, and carried them in return honey, wax, mead, ſervants, tallow, and morſe teeth. The Ruſſians had likewiſe a great trade with the Bulgarians. But the moſt briſk and conſiderable commerce was tranſacted in Novgorod and Pſcove, which were commercially connected in a great variety of ways not only with Riga and Revel, but particularly with the German mercantile league of the Hanſe Towns. The firſt commerce of the Ruſſians with other nations was by way of barter, but they were ſoon taught the uſe of money, particularly in Novgorod and Pſcove, by the Germans. For ſome time, however, gold and ſilver continued to be commodities, being bought and ſold like other articles of trade. In the fifteenth century the Novgorodians and Pſcovians firſt began to coin money, to employ it in payment for goods, and now tranſacted buſineſs like other European nations. Commerce excepted, the Ruſſians, in all their arts and attainments, in mechanics, trades, works of ingenuity, manufactures, and ſciences, remained extremely far behind the reſt of Europe. It is generally apparent from the hiſtory of the formation of the Ruſſian people, that they have always been averſe to ſpontaneous action, to original production and exertion of their own proper faculties and powers, attempts and inventions; but have rather required to be rouzed by outward impulſes, by regulations and ordinances of their rulers, ſo that they are moſtly indebted for their improvement to ſtrangers and foreigners. It is undoubtedly a leading feature in the character of the ancient Ruſſians, that they were too eaſily contented with what they poſſeſſed, never once reflecting how this or that might be bettered, how one product or another might be wrought up and turned to uſe. They muſt always have ſome foreign guidance and inſtruction. That contempt for the female ſex, which is invariably a characteriſtic of a want of civilization, was conſpicuous among the Ruſſians. The women were kept in a perfect ſtate of bondage, and it was thought much of, if a ſtranger were only permitted to ſee them. They did not dare to go often to church, though the duties of religion were ſo highly regarded among theſe people; it was required that they ſhould be conſtantly within doors, and ſhould very ſeldom enjoy the freſh air. The boors, till the end of this century, were ſtill not bound to any particular maſter. The boor tilled the ground of a nobleman for a certain time, on ſtated conditions. Either he got a part of the harveſt, and the produce of the cattle, a portion of wood, hay, &c. or he worked five days for his maſter, and on the ſixth was at liberty to till a bit of ground ceded to him by his maſter. At the expiration of the term either party might give up the contract to the other, the boor remove to another maſter, and the maſter diſmiſs the boor that did not ſuit him.

" The Ruſſians were in a ſtate of the groſſeſt paganiſm until the tenth century, when they were converted to chriſtianity; though far removed from its genuine purity, and mingled with the abſurdities which both ig-

norance and depraved ingenuity combined to introduce into the Eastern Church. The Pope made frequent attempts to obtain the spiritual guidance of northern as well as western ignorance, but he had to combat a hierarchy, of as determined ambition as his own, though less extensive in its objects. Russia, sunk in profound ignorance, was peculiarly favourable to the domination of priests. These imposed fetters on mankind; they prescribed what every one was to believe. They here likewise artfully maintained that the authority conferred on them by God extended even beyond the limits of this present life. If a metropolitan pronounced excommunication, then was every one damned to everlasting torments who ventured to do what was forbidden under penalty of the ban. In Russia too the clergy had the dexterity, by the same means that were practised in the western church, to acquire great riches, and especially by persuading wealthy sinners, previous to their death, to bestow a part of their possessions on the clergy, that by their intercession they might have an entrance into bliss, and be partakers of those unfading joys, to which of themselves they thought they had no pretensions. The majority of the clergy read mass, and were otherwise totally immersed in sensuality and ignorance; and the laic thought it enough for being a Christian to wear a crucifix about his neck, to be an assiduous frequenter of the ceremonies of the church, to fast, to confess, occasionally to attend the sacraments, and daily to read the prescribed formulary of prayers. As to literature among the Russians; in that respect they were, and continued to be, far behind the rest of Europe: and among the Russian monks there were not near so many men of letters as the cloisters of the western church could boast. So much the greater was the merit of one of these monks, named Nestor, of the Petscherskian monastery at Kief; who, so early as the commencement of the twelfth century, wrote a history in the language of his country: wherein, after giving a brief account of the remotest ages, he records the transactions of the Russian empire from the year 858, by way of chronicle, marking under every year the most memorable events that happened in it. These *year books*, which, after Nestor's death, were continued by other monks, are the main sources of Russian history.—The first printing press was set up by tzar Ivan in Mosco."

Prefixed to the second volume, there is a genealogy of the Princes of the house of Rurik until the line became extinct, and of the house of Romanof now reigning.

"Mikhaila, the first prince of the new line, was well fitted for recovering Russia from the evils which she had incurred during convulsions and usurpations, and Russia resumed her weight with her neighbours of Sweden, Poland, and Turkey. His son Alexey, besides aggrandizing his country without, with great ability provided for its improvement within. He attached to himself the gratitude of his subjects, by a reformation of the laws, in which he consulted the nobility, the clergy, and the class of burghers. He encouraged the trade of his country, and was attentive to advance the cultivation of the empire: whereas formerly the prisoners of war always belonged as slaves to those who had taken them, he acted far more wisely, by sending the captives from the enemy into uncultivated regions, that they might be peopled by their means. The mildness of his government allured Germans, Dutch, Italians, and about three thousand Scotsmen into Russia. He had already formed the design, which his son Peter

Peter afterwards put into execution, of making the Russians acquainted with the art of constructing ships and with maritime commerce, and resolved to keep merchant ships in the Caspian. Under Alexey the Russian empire made some progress in civilization, and this prince, in many respects, already trod the path which his son Peter afterwards pursued with more firm and certain steps."

(To be concluded in our next.)

A Complete System of Practical Arithmetic, with various Branches of the Mathematics. By William Taylor, Teacher of the Mathematics and Land Surveyor. Birmingham. 2d Edit. Crosby and Letterman. London. Pp. 519. Large 8vo.

THIS is a work of great labour and of peculiar utility to persons whose education has been neglected, and who wish to gain a knowledge of arithmetic and practical mathematics without the help of a master. It is divided into nine parts: the three first comprehend the rules of vulgar and decimal arithmetic, with all the examples worked at full length. If the author had likewise annexed to each rule, questions with answers only, they would be highly useful as an exercise for the learner: This want may be however supplied by the help of any common school book on arithmetic.

Part IV comprises much useful matter: it contains an introduction to practical geometry, with mensuration of superficies, solids, and artificers' work; and likewise the common rules of gauging, land surveying, and specific gravity. The three following parts comprehend introductory sketches of chronology, astronomy and geography. Part VIII. contains a neat, simple, and concise introduction to algebra, as far as quadratic equations, and the work concludes with instructions in the principles of book-keeping both by single and double entry.

Such is the plan of this work: with respect to the execution, it certainly deserves praise, especially when allowance is made for the very narrow limits which the author has prescribed to himself in his explanations and illustrations of each branch, some of which would require whole volumes if fully treated. To enter therefore into any elaborate investigation of each branch would be nugatory, as it would be pedantic to enter into any verbal criticism on the style or composition. The author has introduced an uncommon portion of questions in verse; a species of poetry better calculated to assist the memory than to aid the judgment or delight the imagination.

Upon the whole we cannot but admire this author's industry and skill in compressing so much useful knowledge in the compass of a single volume, and in rendering it so clear, and, in some parts, so amusing. The number and variety of plates and figures with which he embellishes and illustrates his work, greatly augment its utility and enhance its value.

The

The Speech of the Right Honourable William Windham, delivered in the Houſe of Commons, Wedneſday, Nov. 4, 1801, *on the Report of an Addreſs to the Throne, approving of the Preliminaries of Peace with the Republick of France.* 8vo. Pp. 80. 2s. Cobbet and Morgan. 1801.

MR. WINDHAM began this ſpeech, which diſplays the ſpirit, the temper, and the wiſdom of a true ſtateſman, of a genuine patriot who loves his country and underſtands her real intereſts, with lamenting what appeared to him the probable conſequences of the preliminary treaty of peace. He conſiders the ſubſtance of the arguments advanced by miniſters and their ſupporters to be this—that France has the *power* of deſtroying us, but they hope ſhe will not have the *inclination*. He then, very naturally, burſts out into the following exclamation:—"That I ſhould have lived to ſee the day, when ſuch arguments could be uſed in a Britiſh houſe of commons!—that I ſhould have lived to ſee a houſe of commons, where ſuch arguments could be heard with patience, and even with complacency!" Mr. W. collects, from the ſpeeches on the other ſide, that miniſters reject the ſuppoſition of any actual neceſſity to make peace, but that they make it in order to anticipate ſuch neceſſity; and thence he contends, that we have acted as Menou acted at Alexandria, and are, conſequently, like him, *conquered!* for, he adds, "I know not what other definition we want of being conquered, than that a country can ſay to us, 'We can hold out, and you cannot; make peace, or we will ruin you: and that you, in conſequence, make peace, upon terms which muſt render a renewal of hoſtilities, under any provocation, more certainly fatal than a continuation of that war, which you already declare yourſelves unable to bear."

The idea of making the concluſion of peace a mere queſtion of arithmetical calculation, and ſo regulating the moſt important concerns of a great empire, by the narrow contracted notions of a counting-houſe, is moſt pointedly and ſucceſsfully ridiculed. Mr W. readily admits that if the mere pecuniary value of the territory actually conceded to us by the peace, or of that to be acquired by a continuation of the war, were to conſtitute the only ground of conſideration, the peace would have his approbation; but, he truly ſtates, that a ſtateſman ought alſo to conſider "the effect which peace, made in ſuch and ſuch circumſtances, is likely to have on the character and eſtimation of the country; a ſpecies of poſſeſſion, which, though neither tangible nor viſible, is as much a part of national ſtrength, and has as real a value, as any thing that can be turned into pounds and ſhillings, that can be told by the ſcore or hundred, or weighed out in averdupoiſe."—This language, no doubt, ſounded oddly to the frigid calculators of revenue and expence, but it will be perfectly intelligible to ſtateſmen and politicians, properly ſo called.—As to the eſtimation of the country in the minds of foreign powers, we have heard that a nobleman of great information and talents, who has recently

cently returned from the continent, reports, that before the peace they *feared* us, and ſince the peace they *deſpiſe* us. The ſubſequent remarks on the value of national honour are excellent:—theſe are ſtrengthened by the authority of Mr. Fox and of Junius; the latter of whom, ſpeaking of the buſineſs of the Faulkland Iſlands, ſaid "To depart, in the minuteſt article, from the nicety and ſtrictneſs of punctilio, is as dangerous to national honour, as it is to female virtue. The woman who admits of one familiarity, ſeldom knows where to ſtop, or what to refuſe; and, when the councils of a great country give way in a ſingle inſtance, when they are once inclined to ſubmiſſion, every ſtep accelerates the rapidity of their deſcent."—When it is conſidered that ſuch was the language uſed by a writer who courted the favour of the people; and contraſt it with the arguments *now* employed for the ſame purpoſe, what a lamentable inference muſt be drawn from the compariſon! If France can appreciate ſuch a ſtate of things, we are, indeed, a conquered people!

In the next branch of his argument, Mr. W. examines whether we are left in a better ſituation by the peace than we ſhould have been placed in by a continuance of the war; and for this purpoſe he takes a view of the terms of peace.

"The deſcription of theſe is ſimple and eaſy:—France gives nothing, and, excepting Trinidad and Ceylon, England gives every thing. If it were of any conſequence to ſtate what in diplomatic language was the baſis of this treaty, we muſt ſay, that it had no *one* baſis; but that it was the *ſtatus quo*, on the part of England, with the two exceptions in its favour, of Ceylon and Trinidad; and the *uti poſſidetis*, with the addition of all the other Engliſh conqueſts, on the part of France. But what may be the technical deſcription of the treaty, is, comparatively, of little importance. It is the reſult that is material, and the extent of power and territory, now, by whatever means, actually remaining in the hands of France. The enumeration of this, liable indeed in part to be diſputed, but upon the whole ſufficiently correct, may be made as follows:

"In Europe,—France poſſeſſes the whole of the continent, with the exception of Ruſſia and Auſtria. If it be ſaid that parts of Germany, and the Northern courts of Denmark and Sweden are not fairly deſcribed as being immediately under the control of France, we muſt balance this conſideration by remarking the influence which France poſſeſſes in theſe governments, and the commanding poſition which ſhe occupies with reſpect to Auſtria, by the poſſeſſion of Switzerland and Mantua, and thoſe countries which have been conſidered always, and twice in the courſe of the preſent war, have proved to be, the direct inlet into the heart of her dominions.

"In Aſia,—Pondicherry, Mahé, Cochin, Negapatam, the Spice Iſlands.

"In Africa,—the Cape of Good Hope, Goree, Senegal.

"In the ſea that is incloſed by theſe three continents, which connects them all, and furniſhes to us in many reſpects our beſt and ſureſt communication with them,—the Mediterranean,—every port and poſt except Gibraltar, from one end of it to the other, including the impregnable and invaluable port of Malta; ſo as to exclude us from a ſea, which it had ever before been the anxious policy

of

of Great Britain to keep in her hands,—and to render it now, truly and properly, what it was once idly called, the Sea of France.

"In the Weſt Indies,—St. Domingo, both the French and Spaniſh parts, Martinico, St. Lucie, Guadaloupe, Tobago, Curacoa.

"In North America,—St. Pierre and Miquelon, with a right to the fiſheries in the fulleſt extent to which they were ever claimed; Louiſiana, (ſo it is ſuppoſed,) a word dreadful to be pronounced, to all who conſider the conſequences with which that ceſſion is pregnant, whether as it acts northward, by its effects upon the United States, or Southward, as opening a direct paſſage into the Spaniſh ſettlements in America.

"In South America,—Surinam, Demerary, Berbice, Eſſequibo, taken by us and now ceded;—Guiana, and by the effect of the treaty fraudulently ſigned by France with Portugal, juſt before the ſignature of theſe preliminaries, a tract of country extending to the river Amazon, and giving to France the command of the entrance into that river. Whether, by any ſecret article, the evils of this ceſſion will prove to have been done away, time will diſcover. In fact, (be that as it may,) France may be ſaid to poſſeſs the whole of the Spaniſh and Portugueſe ſettlements upon that continent. For who ſhall ſay, that ſhe has not the command of theſe ſettlements, when ſhe has the command of the countries to which they belong; *cum cuſtodit ipſos cuſtodes?* She has, in truth, whatever part of the continent of South America ſhe chooſes to occupy; and as far as relates to the Spaniſh part, without even the neceſſity, a neceſſity that probably would not coſt her much, of infringing any part of the preſent treaty.

"Such is the grand and comprehenſive circle to which the New Roman Empire may be ſoon expected to ſpread, now that peace has removed all obſtacles, and opened to her a ſafe and eaſy paſſage into the three remaining quarters of the globe. Such is the power, which we are required to contemplate without diſmay! under the ſhade of whoſe greatneſs we are invited to lie down with perfect tranquillity and compoſure! I ſhould be glad to know, what our anceſtors would have thought and felt in this ſituation? what thoſe weak and deluded men, ſo inferior to the politicians of the preſent day, the Marlboroughs, the Godolphins, the Somers's, the King Williams, all thoſe who viewed with ſuch apprehenſion the power of Louis XIV., what they would ſay to a peace, which not only confirms to France the poſſeſſion of nearly the whole of Europe, but extends her empire over every other part of the globe. Is there a man of them, who would not turn in his coffin, could he be ſenſible to a twentieth part of that which is paſſing, as perfect matter of courſe, in the politicks of the preſent moment?

"But to all theſe mighty dangers we have, it ſeems, one great ſecurity to oppoſe; not that degrading and baſtard ſecurity to which I have before adverted, and to which, I fear, I muſt again recur,—that France is *laſſata*, if not *ſatiata*; that having run down her prey, ſhe will be content to ſpare it, and be willing for awhile to leave us unmoleſted;—but a rational, ſober, well-founded ſecurity, applicable to the ſuppoſition that ſhe may not be wanting in the will to hurt us, but will happily not poſſeſs the power. This great ſecurity, we are told, is our wealth. We are, it ſeems, ſo immenſely rich, our proſperity ſtands on ſo ſure and wide a baſis, we have ſuch a pyramid of gold, ſo beautifully conſtructed, and ſo firmly put together, that we may ſafely let in all the world to do their worſt againſt it; they can never overturn

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it, and might ſpend ages in endeavouring to take it to pieces. We ſeem to conſider our commercial proſperity, like thoſe articles of property, timber, marble, and others of that ſort, which, however valuable, may be ſafely left unguarded, being too weighty and bulky to be carried away.

"Sir, the firſt circumſtance that ſtrikes one in this ſtatement, is, that odd inconſiſtency, by which a country that makes peace on account of its poverty, is to reſt its whole hope of ſecurity in that peace, upon its wealth. If our wealth will protect us, it is a great pity that this diſcovery was not made long ago; it would have ſaved us many years' of painful ſtruggle; have kept in our hands a great additional portion of theſe very means of protection; and have leſſened conſiderably the dangers againſt which ſuch protection is wanted."

The ſucceeding pages are devoted to the eſtabliſhment of this poſition, not more alarming than juſt;—"with its preſent feelings the country never *can* go to war again, let France do what ſhe will,"—and having proved this, Mr. W. adds;—"Sir, are theſe idle dreams, the phantom of my own diſordered imagination? or are they real and ſerious dangers, the exiſtence of which no man of common ſenſe, let his opinions of the peace be what they may, will attempt to deny? The utmoſt that any man will pretend to ſay, is, that he hopes (and ſo do I) that the evils apprehended will not happen; and that, great as the riſk may be, he thinks it preferable to thoſe riſks which would attend a continuation of the war. None but *the moſt weak or inconſiderate*, if they are not diſaffected, or abſorbed in the ſenſe of *ſome immediate perſonal intereſt*, will feel, when they ſhall well underſtand the ſubject, that there is any cauſe of *joy* or *rejoicing*."—We believe, indeed, the *delirium of joy* is pretty well over, though the *daily* efforts of ſome perſons, included in Mr. W.'s exceptions, are directed to produce its revival; and to ſtigmatize as *audacious*, as men actuated by *ſelfiſh*, *dark*, *malignant* paſſions *, all who preſume to think with Mr. W. on the ſubject of peace, and not implicitly to ſubſcribe to the infallibility of themſelves and their employers.—We have even been aſſured that a member of adminiſtration propoſed to diſmiſs a gentleman from a public ſituation, the duties of which he had conſcientiouſly diſcharged, to the univerſal ſatisfaction of all who have had an opportunity of obſerving his conduct; and, at a critical time, with much perſonal danger to himſelf, becauſe he had dared to diſapprove the peace, and to ſupport his opinions by fair argument.—The propoſition, however, is ſaid to have been rejected with firmneſs, by the premier, who juſtly repreſented ſuch a proceeding as highly oppreſſive in itſelf, and as ſubverſive, in its effects, of the freedom of the preſs.—His conduct certainly did him honour; though it was no more than a knowledge of his character would have led us to expect;—for, however we may differ from him in opinion on the ſubject of the peace, we ſhall ever be ready to do juſtice to the amiable qualities of his heart and mind.

* Vide the Twin-brothers, the *True Briton* and *Sun* paſſim.

To

To return from this digreſſion:—Mr. W. obſerves that "we are become of a ſudden great *hopers*. We *hope* the French will have no inclination to hurt us;—we *hope*, now peace is come, and the preſſure of war, as it is called, taken off, that the French empire will fall a prey to diſſenſions and finally fall to pieces, &c."

Alas, *our* fears are greater than our *hopes*; we fear, that on the temple of Peace which we have entered the ſame inſcription might with propriety be put as Dante put on the gate of a very different place;

Laſciate ogni *ſperanza* voi, ch'entrate.

"But," ſays Mr. W. "we have another hope, founded on rather a contrary ſuppoſition, namely, that Buonaparte, now that he is a king himſelf,—and a king he is ſo far as power can make one,—will no longer be an encourager of thoſe abſurd and miſchievous doctrines, which, however they may have helped him to the throne, will be as little pleaſing to him, now that he is fairly ſeated there, as to any the moſt legitimate monarch. Sir, I agree, that Buonaparte, like other demagogues and friends of the people, having deluded and gulled the people ſufficiently to make them anſwer his purpoſe, will be ready enough to teach them a different leſſon, and to forbid the uſe of that language towards himſelf, which he had before inſtructed them in, as perfectly proper towards others. Never was there any one, to be ſure, who uſed leſs management in that reſpect; or who left all the admirers of the French revolution, within and without,—all the admirers of it, I mean, as a ſyſtem of liberty,—in a more whimſical and laughable ſituation. Every opinion for which they have been contending, is now completely trodden down, and trampled under foot, and held out in France to the greateſt poſſible contempt and deriſion. The honourable gentlemen *on the oppoſition benches* have really great reaſon to complain of having been ſo completely left in the lurch. There is not even a decent retreat provided for them.

"But though ſuch is the treatment, which the principles of "the Rights of Man," and of the "Holy Duty of Inſurrection," meet with in France, and on the part of him who ſhould be their natural protector, it is by no means the ſame, with reſpect to the encouragement which he may chooſe to give them in other countries. Though they uſe none of theſe goods in France for home conſumption, they have always a large aſſortment by them ready for foreign markets. Their Jacobin orators are not to be looked for in the clubs at Paris, but in the clubs of London. There, they may talk of *caſhiering kings*, with other language of that ſort: but ſhould any orator more flippant than the reſt chooſe to hold forth in that ſtrain, in the city where the Great Conſul reſides, in the metropolis of liberty, he would ſoon put him to ſilence, in the way that we ſee adopted in the ſign of the Silent Woman. Buonaparte, being inveſted, in virtue of the Rights of Man, with deſpotic power, can afford to ſanction the preaching of thoſe doctrines in other countries, of which he will not ſuffer the leaſt whiſper in his own. While he is at the head of an abſolute monarchy in France, he may be the promoter and champion of jacobin inſurrections every where elſe. The abject as well as wicked nature of jacobiniſm in this country, which, while it would rebel againſt the lawful authority of its own government, is willing to enſlave itſelf to France, finds no difficulty of allowing to him theſe two oppoſite characters: and I know no reaſon why we ſhould ſuppoſe him diſinclined to accept them.

"I muſt

" I muſt confeſs, therefore, that I ſee as little hope for us on this ſide, as I do on the other. In fact, if I could believe, in ſpite of all probability, that there was any remiſſion of that purpoſe, which has never yet ceaſed for an inſtant,—the purpoſe of deſtroying this country,—ſuch belief, however produced, muſt be inſtantly done away by a view of the conduct of France, in the ſettlement of this very treaty. There is not a line of it, that does not either directly point to the deſtruction of this country, or, by a courſe a little circuitous, but not leſs certain, equally tend to the ſame object "

Mr. W. proceeds to prove that the ceſſions which were ſo peremptorily inſiſted upon by Buonaparte could not have been demanded from any other motive than a deſire to ruin this country.—He underrates, however, the extent of that encouragement which the firſt Conſul is deſirous to give " to thoſe abſurd and miſchievous doctrines" which have the deſtruction of royalty for their object. For even in Paris theſe doctrines are tolerated; as will appear from the following paſſage extracted from a book publiſhed at Paris, during the negociations between Lord Hawkeſbury and Citizen Otto;—" *telle a toujours été l'extravagance et l'Injuſtice des* SOUVERAINS, *de voir les peuples confiés à leur governement, comme un bien propre dont ils pouvoient diſpoſer*"—" Such have *ever* been the extravagance and injuſtice of Sovereigns, that they have regarded the people entruſted to their government, as their abſolute property, of which they could diſpoſe at their pleaſure."—Such is the language encouraged by the *Anti-Jacobin* Buonaparte, who has the effrontery to complain of the freedom of the Britiſh preſs, and, if we miſtake not, to have inſtructed his *citizen miniſter* in this country, to remonſtrate againſt all reflections on his *immaculate* perſon, and *perfect* government!—Engliſhmen, Heaven knows! are degraded enough, but ſtill not ſo degraded as to ſubmit to the tyrannical mandate of a foreign uſurper, who has no title to *power* but *poſſeſſion*; and no claim to reſpect but ſuch as the prince of darkneſs might enforce from his attendant demons!

The orator, in comparing the conduct and deſigns of the French in reſpect of this country, with thoſe of the Romans in reſpect of Carthage—a compariſon be it remembered firſt made by the revolutionary hero *Barrere*—pays a juſt compliment to theſe turbulent republicans.

" This was at leaſt the conduct of a great people (the Romans); a people not to be put aſide from their purpoſes by every tranſient blaſt of fortune. They had vowed the deſtruction of Carthage; and they never reſted from their deſign, till they had ſeen it finally accompliſhed. The emulators of their fortune in the preſent day, are, in no leſs a degree, the emulators of their virtues; at leaſt of thoſe qualities, whatever they may be, that give to man a command over his fellows. When I look at the conduct of the French Revolutionary rulers, as compared with that of their opponents; when I ſee the grandeur of their deſigns; the wiſdom of their plans; the ſteadineſs of their execution; their boldneſs in acting; their conſtancy in enduring; their contempt of ſmall obſtacles and temporary embarraſſments; their inflexible determination to perform ſuch and ſuch things; and the

powers

powers which they have displayed, in acting up to that determination; when I contrast these with the narrow views, the paltry interests, the occasional expedients, the desultory and wavering conduct, the want of all right feeling and just conception, that characterize so generally the governments and nations opposed to them, I confess I sink down in despondency, and am fain to admit, that if they shall have conquered the world, it will be by qualities by which they deserve to conquer it. Never were there persons, who could shew a fairer title to the inheritance which they claim. The great division of mankind made by a celebrated philosopher of old, into those who were formed to govern, and those who were born only to obey, was never more strongly exemplified than by the French nation, and those who have sunk, or are sinking, under their yoke. Let us not suppose, therefore, that while these qualities combined with these purposes shall continue to exist, they will ever cease, by night or by day, in peace or in war, to work their natural effect,—to gravitate towards their proper centre; or that the bold, the proud, the dignified, the determined, those who *will* great things, and will stake their existence upon the accomplishment of what they have *willed*, shall not finally prevail over those, who act upon the very opposite feelings; who will "never push their resistance beyond their convenience;" who ask for nothing but ease and safety; who look only to stave off the evil for the present day, and will take no heed of what may befal them on the morrow. We *are* therefore, in effect, at war at this moment: and the only question is, whether the war, that will from henceforward proceed under the name of peace, is likely to prove less operative and fatal, than that which has hitherto appeared in its natural and ordinary shape. That such is our state, is confessed by the authors themselves of the present treaty, in the measures which they feel it necessary to recommend to the house. When did we ever hear before of a large military establishment necessary to be kept up in time of peace? The fact is, that we know that we are not at peace; not such as is fit to be so called, nor that in which we might hope to sit down, for some time at least, in confidence and security, in the free and undisturbed enjoyment of the blessings which we possess. We are in that state, in which the majority, I believe, of those who hear me, are in their hearts more desirous that we should be, than, in our present prostrate and defenceless situation, they may think it prudent to avow; —in a state of armed truce; and then the only questions will be, at what price we purchase this truce; what our condition will be while it lasts; and in what state it is likely to leave us, should it terminate otherwise than as we are willing to suppose."

Mr. Windham then considers the relative state of such a peace and of continued warfare, and clearly proves that, even in point of pecuniary interest, the latter would have been preferable to the former. His observations on this part of the subject are particularly striking, and merit the closest attention.

We would fain follow this eminent statesman through his admirable remarks on the danger to which the morals of the country will be exposed from an unrestrained intercourse with France; but we have already far exceeded the limits usually allotted to such an article; we can therefore only extract a few more lines.

"What are we to think of a country, that having struck out of mens' minds,

minds, as far as it has the power to do so, all sense of religion, and all belief of a future life, has struck out of its system of civil polity, the institution of marriage? That has formally, professedly, and by law, established the connection of the sexes, upon the footing of an unrestrained concubinage? That has turned the whole country into one universal brothel? That leaves to every man to take, and to get rid of, a wife, (the fact, I believe, continues to be so,) and a wife, in like manner to get rid of her husband, upon less notice than you can, in this country, of a ready-furnished lodging?

"What are we to think of uniting with a country, in which such things have happened, and where for generations the effects must continue, whatever formal and superficial changes prudence and policy may find it expedient to introduce in the things themselves."

We now take our leave of one of the most important speeches ever delivered in parliament; requesting our readers to observe, that the intention audaciously imputed to Mr. W. of wishing to wage an *eternal* war with France, and of urging the minister never to conclude peace with her until monarchy should be restored, is here proved to be an impudent falsehood, propagated for the worst purposes of party.

A Defence of Public Education, addressed to the Most Reverend the Lord Bishop of Meath.* By William Vincent, D. D. In answer to a Charge annexed to his Lordship's Discourse, preached at St. Paul's, on the Anniversary Meeting of the Charity Children, and published by the Society for Promoting Christian Knowledge. 8vo. Pp. 46. 1s. Cadell and Davies. 1801.

A Defence of public education, from the pen of so celebrated a preceptor as Dr. Vincent, who has passed nearly half a century in superintending the instruction of youth, could not fail to be read with avidity, and examined with attention. But, as the first question which will naturally suggest itself to the mind of the intelligent reader, is—What rendered such a defence necessary?—and as the subject itself is one of the utmost importance to society, we shall briefly advert to those circumstances which preceded, and some of which occasioned, the publication before us.

In June 1799, Dr. Rennell, Master of the Temple, a gentleman distinguished, both as a scholar and a divine, preached an Anniversary Sermon, at the General Meeting of the Charity Children in the metropolis, which was afterwards published at the request of the Society for Promoting Christian Knowledge, and the trustees of the

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* The appellation of *Most* Reverend, as applied to the Bishop of Meath, has been conceived to be *erroneous*;—but the conception itself is erroneous; for the diocese of Meath was formerly an archbishopric, and now has precedence of all the bishopricks in Ireland. The appellation, therefore, is properly retained, and the Doctor is correct in applying it. *Rev.*

ſeveral ſchools. In this ſermon the preacher alluded, with much force, to "the moſt lamentable and notorious defectiveneſs of Chriſtian education in *many* of our public ſchools and other great ſeminaries of this nation;" and "on the elementary ignorance of Chriſtianity in which young men are permitted to remain, in the *greater part* of our public inſtitutions."—When the ſermon was about to be printed he added the following note on the ſubject:

"The *general* ſtate of public education in this country, with regard to religion, appears to require much attention. We cannot but lament, that in *very few* of our beſt endowed ſeminaries, the ſtudy of Chriſtianity has that portion of time and regard allotted to it, which the welfare of ſociety, the progreſs of deluſive and ruinous errors, and the true intereſt of ſound learning itſelf, ſeem at the preſent time, *peculiarly* to call for. In *ſome* of them, and thoſe not of *ſmall* celebrity or importance, *all* conſideration of the revealed will of God is paſſed over with a reſolute, ſyſtematic, and contemptuous neglect, which is not exceeded in that which the French call their *national inſtitute*. And yet with every branch of learning, the ſtudy of the Holy Scriptures is cloſely connected: with hiſtory, chronology, criticiſm, and morals, none of which, if the Bible be excluded, can be carried to their full perfection. How far thoſe whoſe occupation it is to form the national taſte can be warranted, even in *this* point of view, in ſuch conduct, may be collected from ONE, whoſe opinion on every ſubject relating to polite literature is deciſive.—'The collection of tracts which we call, from their excellence, the Scriptures, contain, independently of a divine origin, more *true ſublimity*, more *exquiſite beauty*, *purer morality*, more *important hiſtory*, and *finer ſtrains both of poetry and eloquence*, than could be collected within the ſame compaſs from all *other books* that were ever compoſed in any age, or in any idiom.'—SIR WILLIAM JONES's *Eighth Diſſertation in the Aſiatic Reſearches*.

"The conſequence of this neglect will be, as indeed is already evident, that *learning itſelf* deprived of the bleſſing of Almighty God, and having loſt its main pillar, his fear and ſupport, muſt rapidly decline. Indolence and diſſipation, even in *theſe* retreats, will have their perfect work, and in a ſhort period even the very *form* and *external* appearance of diſcipline and inſtruction will periſh. *Induſtry* and *dignity* in thoſe who *teach*, and *ſubordination* and *modeſty* in thoſe who *learn*, cannot long ſurvive the PRINCIPLE, which alone gives permanency to them all.

"But in the preſent moral and political ſtate of human affairs, the conſequences are *immediately* alarming. Young men of rank and talents are diſmiſſed into the world, without *one ſingle* ſafeguard againſt thoſe plauſible and tremendous theories, which have turned more than one quarter of the world into an Aceldama, or field of blood! Of religion, its evidences, doctrines, and motives, they are utterly and groſsly ignorant: No check therefore, reſtraint, or corrective is afforded from hence; they are therefore, not unfrequently, hurried on by heated imaginations and enflamed pride, *aggravated* rather than *controuled* by the learning they have acquired, to turn the arms of eloquence and genius to the ſubverſion of order, and the deſtruction of their native country. Young men in this ſituation are not unemphatically deſcribed by *Cicero*:—"Quâ cæcitate homines, cum quædam etiam præclara cuperent, eaque *nescirent* nec ubi, nec qualia eſſent, *funditus alii everterunt ſuas civitates*, alii ipſi occiderunt. Atque hi quidem *optima* petentes, non tam *voluntate*, quam *cursus errore* fallantur.'—*Cicero Tusc. Quæst.*

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"This evil however, for which PAGANISM ſupplied no remedy, CHRISTIANITY, by abating the preſumption, and ſoftening the affections of men, would, if inculcated at an *early* period of life, effectually counteract. CHRISTIANITY alone can peculiarly, in the preſent diſpoſition of the minds of men, turn learning and talents into a bleſſing to this country. There is ſcarcely an *internal* danger which we fear, but what is to be aſcribed to a *pagan* education, under *Chriſtian eſtabliſhments*, in a *Chriſtian* country. If thoſe who preſide over our public ſeminaries, ſhould be ever awakened to their deep reſponſibility in this important duty to GOD, their KING, and their COUNTRY; *then*, in the awful words of the reverend and venerable Mr. *Jones*, in a late publication, entitled, 'Conſiderations on the Religious Worſhip of the Heathen:'—'we ſhall not be long under the dominion of profligate ſcholars, who uſe their heathen learning for no end, but as an inſtrument of evil, to corrupt and deſtroy the Chriſtian world; increaſing all that miſery daily, which abounds too much already."

Dr. Vincent, conceiving himſelf to be involved in this cenſure on Public Schools, had, even at that time, reſolved to publiſh a book in their defence, and, indeed, we now learn that he had actually prepared it for the preſs, as he prides himſelf, and certainly not without reaſon, on his forbearance, in withholding it from the world. The judicious interpoſition of a common friend, Dr. Gaſkin, ſecretary to the ſociety, produced an explanation between the parties. Dr. Rennell excepted Dr. Vincent from the reproach which he had caſt on other preceptors, and a rupture was, by this means, prevented.

Mr. Giſborn, in his preface to his "Familiar Survey of the Chriſtian Religion"—to which we cannot immediately refer—adverted to the ſame ſubject, and in the ſame tone of lamentation. Dr. Randolph, of Bath, was the next writer, who attacked our ſyſtem of public education, in a volume of ſermons preached during the advent of 1800, publiſhed early in the following year, and reviewed in the 8th and 9th volumes of our work.

"It is with painful remark"—obſerved the Doctor,—"I here confeſs to allude to the ſyſtem of public education, and reflecting, as I do, that after many years employed in claſſical attainments, in ſeeking knowledge in the Lyceum, the Portico, and the Academy, I had not advanced a ſtep in the only knowledge that was to make me wiſer, happier, or better; I moſt cordially join my voice to that of my friend and ſchool-fellow, Dr. Rennell, as well as to that of another champion in the Chriſtian cauſe (Mr. Gisborn), who followed us in the ſame miſtaken paths of ſcience, and with whoſe ſentiments I am proud to concur, in deprecating that inattention to ſerious concerns which is ſo viſible in *our greateſt and beſt endowed ſeminaries*. I ſcruple not to affirm, that our ſenate and our bar are now exhibiting, in many inſtances, the fatal conſequences of this neglect; and that, amidſt the exertion of the nobleſt faculties, the diſplay of the brighteſt talents, religion has too often to weep over a total indifference to her duties, an habitual diſregard for the providence of God, the Goſpel of his Son, and the ſacred inſtitutions of his ſervice."

In our comment on this ſermon, which, apparently, Dr. Vincent has not ſeen, as he takes no notice of it while he adverts to almoſt

every other modern writer who has cenſured our ſyſtem of public education, we remarked "the evil complained of is one of ſuch magnitude, ſo dreadful in itſelf, and ſo deſtructive in its effects, that we truſt it will not, as hitherto, be paſſed over without notice, but become the ſubject of deep inveſtigation, and moſt ſerious enquiry."—We ſtill retain our opinion, and are, therefore, happy to ſee that the inveſtigation which we ſolicited then, is, at length, likely to take place. This, however, would not have been the caſe, if the Biſhop of Meath, who preached the laſt Anniverſary Sermon at the Meeting of the Charity Schools, had not added the following note to his diſcourſe:

"I had propoſed to myſelf to ſay a few words on the ſad degeneracy of our public ſchools in this moſt important part of education, and their ſyſtematic neglect, for ſuch it is now become, of that religious inſtruction, which, in the earlier periods of the Reformation, and even to a much later date, was ſo carefully provided for the higher and wealthier claſſes of the Britiſh youth; but I found the ſubject anticipated by Dr. Rennell, in his ſermon on this Anniverſary, and I could add nothing to what that zealous and eloquent preacher has there urged to call the public attention to this portentous evil."

This Sermon having been publiſhed by the Society for Promoting Chriſtian Knowledge, and, of courſe, circulated among its numerous members, Dr. Vincent applied for "*the interference of the ſociety*, for permiſſion to circulate with their annual packet, containing his Lordſhip's diſcourſe, a note, requeſting the members to ſuſpend their judgment on the point in queſtion, till he could be heard in his own defence."—"But," adds the Doctor—"the Board was ſo prepoſſeſſed either of my delinquency, or Dr. Rennell's veracity, that my application was utterly in vain."—The fact, we underſtand is, that the ſociety, of which the Doctor ſpeaks in terms of "eſteem and veneration," though he accuſe it of "a departure from its uſual candour in the preſent inſtance," had actually circulated many hundreds of its annual packets before the application was made to the General Board, which was alone competent to decide upon it; and the members thought, and we think with them, that to ſuſpend their circulation for the purpoſe required, and to grant that *interference* which was ſolicited by Dr. Vincent, would be, in ſome meaſure, to become parties in the controverſy, and to depart from a line of conduct which they had invariably, and moſt wiſely, obſerved.—They thought, likewiſe, that the Biſhop of Meath was ſolely reſponſible for the note which he added to his diſcourſe, and that no reſponſibility could attach to them, except for the diſcourſe itſelf, which alone they had heard from the pulpit, and which alone they had requeſted his Lordſhip's permiſſion to publiſh. We muſt here, however, differ in opinion from this learned and moſt reſpectable body; for it appears clear to us that they are, both legally and morally, reſponſible for every thing which is publiſhed by them, whatever form or ſhape it may aſſume.

aſſume. Still Dr. Vincent is miſtaken in his ſuppoſition that no action would lie, were the paſſages actionable, againſt the authors of the diſcourſes; it certainly would lie againſt *them* as well as againſt the publiſhers. We would alſo ſubmit to the reconſideration of Dr. Vincent, whether to call upon the members of ſuch a ſociety to *ſuſpend their judgment on the point in queſtion* until they had heard the defence, was not, to ſay the leaſt of it, a work of ſupererogation. It ſurely might have occurred to this able and reſpectable divine, that ſuch a body of men were not very likely to loſe ſight of the firſt principle of juſtice, the *audi alteram partem*, to adopt aſſertion for proof, and to pronounce ſentence without hearing evidence! We do not mean to contend that the circulation of the charge by the Society was to be conſidered as a matter of indifference by thoſe whom it affected; but merely to affirm that, while it called the attention of the members to the ſubject, it was not likely to produce a haſty or partial deciſion.—It certainly is well worthy the attention of the Society, to conſider whether, henceforth, it will not be prudent to ſuffer nothing to be printed in their name, and with their authority, which has not been either previouſly read by their Secretary, or, as is now the caſe with all their regular publications, previouſly ſubmitted to the examination of a committee. Dr. V. in a ſtyle of irony ill-ſuited to the ſubject, exempts the Secretary from all blame, on the ground that he *had never read one word* of the Biſhop's Sermon. But he ſhould have taken care to aſcertain the *fact* which conſtitutes the baſis of his irony before he had reared ſuch a ſuperſtructure upon it. The *truth* is, that the Secretary read with attention every line of the ſermon that was tranſmitted through his hands to the printer;—and this was the caſe, we believe, with at leaſt three parts of it; and it was owing to a mere accident that the remaining part was not alſo read by him. This remark, then, might ſurely have been ſpared; as well as the ſneer at Dr. Rennell, reſpecting the confined circulation of his printed ſermons, of which we are given to underſtand, that an edition of 500 copies was never ſold. Unfortunately, the Doctor is not more correct here, than in the former inſtance; for of Dr. Rennell's Sermon on Gaming, more than twice that number was ſold; and even of his volume of Sermons upwards of a thouſand, we know, have been already ſold.—A writer who boldly accuſes others of *falſehood*, ſhould be extremely cautious to afford no ground for retorting the charge on himſelf.

"Perhaps," ſays our author, "it will be aſked, why I am ſo ready to ſtand forth before all other conductors of public education? why my indignation is excited ſooner than that of others implicated in the ſevere charge of delinquency." Unqueſtionably *every* conductor of a public ſcool, *every* individual implicated in the charge, has a right to vindicate his character and his conduct, a right which he *ought* to exerciſe, on a point which involves ſome of the neareſt and deareſt concerns of ſocial life, and the exerciſe of which can neither ſubject him to the imputation of irritability, nor to that of officiouſneſs.

Such a queſtion, then, ought *not* to be aſked, any more than the queſtion Dr. V. himſelf aſks—"What right had Dr. Rennell to aſſume the office of cenſor?" To this we ſhall give a ſimilar anſwer, that *every* one of Chriſt's miniſters had an unqueſtionable right to cenſure the neglect of religious inſtruction in our public ſeminaries, if he believed in the exiſtence of ſuch neglect; and if he have not exerciſed that right he will have been guilty of unpardonable neglect.

Unhappily we have lived to ſee, in a neighbouring country, a new generation ſpring up, into whoſe minds no religious or moral principle has been infuſed; with this nation, too, are we condemned to maintain a cloſe intercourſe; is it not, then, peculiarly incumbent on us, to take ſpecial care, that the riſing generation of Britons ſhall not experience a ſimilar neglect; but ſhall, on the contrary, have the fundamental principles of religion, and of that morality which flows, in its pureſt ſtate, from the fountain of Chriſtianity, early, ſyſtematically, and ſedulouſly inſtilled into *their* minds? Moſt certainly it is; and every clergyman, therefore, has the right, (and it is moreover his bounden duty to exerciſe it) to deprecate ſuch neglect, wherever he believes it to exiſt. Having diſmiſſed theſe previous conſiderations, we now proceed to the main point at iſſue.

Dr. Vincent aſks whether, under the denomination of public ſchools, are to be compriſed only, Wincheſter, Eton, and Weſtminſter?—Surely ſuch a limitation of the expreſſion would be repugnant to common ſenſe. The charge evidently includes, and muſt include, public ſchools generally; many of which have produced as eminent men, as good ſcholars, and as pious Chriſtians, as either of the three here ſpecified. But, admitting this extenſion of the charge, Dr. V. conceives, that, if it be well-founded, "the riſing generation is ripe for the machinations of a Voltaire, a D'Alembert, a Condorçet, or a Lepaux, and we may expect a revolution in church and ſtate, as ſoon as ever a prime agitator ſhall ſtart up in this country to ſet the conſpiracy in motion." This deduction is more eaſily affirmed than proved; for, though there were a ſyſtematic neglect of religious inſtruction, at public ſchools, it does not *neceſſarily* follow that the maſs of the community might not collect ſuch inſtruction from other ſources, nor yet, if they had it not, that they ſhould be led away by the flimſy and ſuperficial ſophiſtry of the French infidels and philoſophiſts: for even thoſe *Pagan* authors, whoſe works Dr. V. ſo ſtrenuouſly, and, in many reſpects, ſo juſtly, defends, *might* ſupply them with ſufficient arguments to reſiſt ſuch profligate and contemptible, though ſpecious and perſevering, aſſailants.

Our author tells the Biſhop that if he has not conſulted Dr. Rennell he has built upon a foundation which *he* has renounced. We can tell Dr. V. that the Biſhop did not conſult Dr. Rennell, and that he knew nothing of the wrath which he, Dr. V. had diſplayed on the publication of Dr. R.'s ſermon. Therefore, as Dr. R. has ſpecially excepted Dr. V. from his Reflexions on the Conductors of not *all*, but, *many*, of the Public Schools, the Biſhop's foundation, according

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to the latter, is faulty and groundleſs. But all this is mere trifling; and the circumlocution, and preliminary ſkirmiſhing might have been wholly omitted without the ſmalleſt injury to the argument. The charge, by whomever made, is plain and intelligible; Dr. V. was excepted from it ſpecifically by Dr. R.; but not by the Biſhop; and therefore he now comes forward to meet it, as it reſpects himſelf. And here we have to diſcharge the moſt grateful part of *our* duty, by declaring that, as far as concerns *elementary inſtruction* of a religious nature, the author has clearly demonſtrated its ſufficiency, at *Weſtminſter*, as will appear from the following ſtatement:

"RELIGIOUS INSTRUCTION IN WESTMINSTER.

"In the three firſt forms, where children are eſtimated from 8 to 10 years of age—the Pſalms and Goſpels turned into Latin, are an exerciſe four days a week.

"On Monday Catechiſm repeated.

"In the two other forms of the Lower ſchool—Sacred exerciſes two days in a week.

"On Mondays, alternately,—Biſhop Williams's Expoſition, and the Catechiſm repeated and explained, *viva voce*.

"Boys 10, 11, or 12 years of age.

"UPPER SCHOOL.—Fourth Form.

"Bible exerciſe. Greek Teſtament. Sacred exerciſes—and, at firſt, Greek Teſtament every day conſtrued and explained.

"Fifth form, and ſhell.

"Nearly the ſame; with Sacred exerciſes occaſionally in all three.

"Sixth form.

"Bible exerciſe on Saturday.

"Grotius leſſon on Monday, explained at large.

"KING'S SCHOLARS.

"Grotius, Hebrew Pſalter, Bible exerciſe weekly.

"Upper boys receive the Sacrament four times a-year; always lectured and prepared.

"Throughout the Upper ſchool.

"Greek Teſtament during Paſſion week—the hiſtory or doctrine explained.

"Confirmation once in two years—a week's lecture to explain and prepare.

"Prayers in College, and at the boarding-houſes.

"On Saturdays in term, lectures are read to the King's Scholars by a Prebendary.

"This inſtitution has produced two learned and uſeful publications by Dr. Heylin and Dr. Blair; and the duty is now very meritoriouſly performed by the Rev. Mr. Hughes, Prebendary of the Cathedral."

Such is the inſtruction preſcribed by the ſtatutes of the ſchool, and regularly enforced; and, according to Dr. V. on whoſe word the moſt implicit reliance may be placed, much additional inſtruction is given. In ſhort, ſo far as concerns *inſtruction*, (excluſively) the charge of neglect is utterly inapplicable to Weſtminſter ſchool. Indeed the obligation, impoſed on the elder boys, to receive the ſacra-

ment, at ſtated periods, is an inſtance of attention to religious inſtruction, the propriety of which we are very much diſpoſed to doubt. 'Tis true, as Dr. V. obſerves, that early communion was ſtrongly recommended by the primitive Church, and that it is alſo preſcribed by our canons. But, are we not to conſider the difference between the ſtate of morals, and the conduct of our youth, at thoſe periods, and at the preſent time?—To ſpeak plainly, Is the conduct of the Weſtminſter boys ſuch as to juſtify the maſters in encouraging them to approach the table of our Lord?—The ſtatutes, we may be told, enforce their attendance; but, is it not better that the ſtatutes ſhould be violated, than that any Chriſtian ſhould receive the ſacrament *unworthily?*—The ſubject, however, is one of too awful a nature to be diſcuſſed lightly or haſtily; but it leads to a conſideration of primary importance, on the topic of education, to which we ſhall have occaſion to advert more at large.

"If it ſhall be asked," ſays Dr. V. "what effect this ſervice has upon the morals of our youth? for the preſent I ſhall anſwer, that the habit of prayer is a good habit. I am now only contending againſt the reſolute and contemptuous neglect of our duty with which we are charged; and I maintain that, whatever the effect may be, here is a *resolute* and *persevering* attendance on the offices preſcribed."

This, no man, who reads the pamphlet before us with an unprejudiced mind, can poſſibly deny. But, in conſidering the importance of religious inſtruction, is not the effect on the *morals* to be taken into the account? Shall we not judge of the *tree* by the *fruits?*—Dr. V. again touches upon this part of the queſtion.

"It will be ſaid, that all this is without effect, becauſe vice ſtill exiſts. Doubtleſs it does, in ſchools as well as nations. Education can no more extinguiſh vice than law; but every good government, and every good inſtitution of learning aim at the correction of the governed. And if you ask whether we perceive the immediate effect of our endeavours, I muſt anſwer with heſitation. For we caſt our bread upon the waters, but we do not expect to find it till after many days. We experience no inſtantaneous conviction or converſion, nor do we hope it, and if we aſſerted it, it might juſtly be replied, that it is eaſy to make boys or men hypocrites, but very difficult to make them religious. As far as my own obſervation ſerves, it is the ſeed ſown which is to ripen for the harveſt, when the age of reflection ſhall arrive. Men, even young men, feel the want and conſolation of religion; and it is when thoſe thoughts preſent themſelves, that memory will ſuggeſt the precepts and principles propoſed to them in their youth. It is to that period we look forward for ſucceſs; for though the majority among us is always on the ſide of virtue rather than vice, I dare not ſay that the principles of religion are as evident now as we hope them to be hereafter."

We confeſs, this paſſage has not a little ſurprized and alarmed us. The conceſſion that little or no viſible effect is produced on the minds of youth, by the religious inſtruction which they receive, is a moſt melancholy truth. We have been accuſtomed to conſider one grand

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object of such instruction to be the production of a beneficial effect, on the minds and conduct of youth; we have been taught to believe that "train up a *child* in the way he should go, and he will not depart from thence when he is old;" and how a child can be so trained, on whose conduct religious instruction has no effect, it is not in our power to comprehend. The *correction* of the pupil and the subject is but *one* of the objects of education and government; another, and a *superior* object, is the *prevention* of vice, and, consequently, to obviate the necessity of correction. To prevent boys from breaking a commandment, or committing any sin whatever, by pointing out the heinousness of such offences, and by keeping a vigilant eye on their conduct, is not to make them *hypocrites* but *Christians*; and if it be, indeed, so difficult to make them *religious*, may we be allowed to ask whether they *receive the sacrament* without being religious? We are aware, that the principles of religion cannot be so clearly comprehended nor so well understood, by children as by men; but the practice of its duties is easily rendered intelligible to the youngest capacity, and ought to be rendered visible in the conduct of youth. We could quote writers, both sacred and profane, Greek and Latin, Pagan and Christian, in support of our opinion, on this subject, but the thing appears to us so self-evident as to require the aid of no other authority. Can it be denied, that 'tis in the days of youth and of early manhood, when passion is strong and reason weak, that the mind stands most in need of the fortitude which religion alone can impart? And 'tis in the conduct *then* observable that the fairest inference may be drawn as to the nature and degree of religious instruction previously received; and not, at a period, when *age* or *satiety* may have produced temperance, and temperance reflection. For, at such a period, it is difficult to say, whether reformation be the effect of early instruction, or of later attention to the principles and duties of religion. No doubt, the mind early imbued with those principles, though suffering them to lie dormant for a time, is more likely to return to them, and at an earlier period, than another mind is to adopt them, which had not enjoyed the same advantages. But all we contend for is, that the effect of a religious education, ought to be looked for at the earliest periods of life.

If then the conduct of boys betray a profligate contempt of religion and morals, however they may attend to those religious exercises which the statutes of their school prescribe, it is no hasty nor unwarrantable deduction to infer that their religious education is not such as it ought to be. Here the masters may, possibly, not be chargeable with a neglect of duty, but that there must be some radical defect in the system itself, which to be efficacious must embrace *conduct* as well as *principle*, no one can reasonably deny. And if the arraigners of our public schools had limited their charge to this object, they would, in few instances, we fear, be exposed to that confutation, which, in the solitary case of Westminster, they have certainly received from Dr. Vincent.

But

But while we admit the validity of the Doctor's defence, as to the ſpecific charge of ſyſtematic neglect of religious inſtruction, for which inſtruction the ſtatutes of the ſchool and the conduct of the maſters, ſufficiently provide; and alſo allow the difficulty, if not the impracticability, of a rigid ſuperintendance over the conduct of boys, not reſiding under the roof of their maſter, and living in the heart of a vicious and corrupt metropolis, (where, ſurely, no public ſchool ſhould ever be placed,) it muſt, on the other hand, be conceded, that it is the bounden duty of the conductors of a ſchool, not to ſuffer the ſcholaſtic exerciſes or amuſements of the ſcholars to counteract or interfere with the effects of their religious inſtruction. We have a great reſpect for Dr. Vincent's character, but we have a greater reſpect for truth: and 'tis *that* reſpect which leads us to condemn the miſchievous practice, prevalent at Weſtminſter, of giving annual leſſons of *morality* from Terence, in the dormitory, before Chriſtmas. We mean not to enter into the general queſtion, with reſpect to the utility or propriety of ſcenic repreſentations. We concede, that it may be defenſible for youths of eighteen or nineteen to familiarize themſelves with green-rooms and property-men, with actors and actreſſes, with the Piazzas of Covent-Garden and the purlieus of Drury-Lane, with the Roſe and the Bedford taverns; for all this, we underſtand, is neceſſarily the caſe antecedently to the Weſtminſter Play. But, in the name of morals, of decency, and of religion, if all this be neceſſary, is it abſolutely neceſſary that the whole of the *Adelphi*, for inſtance, without an omiſſion, be delivered on the ſtage? Will no impreſſion be made on the mind of the youth by "NON EST FLAGITIUM, mihi crede, adoleſcentulum SCORTARI, neque potare; non eſt neque fores effringere," &c.*—a maxim always followed by

* The obſervations of Micio, profligate and unequivocal as they are, acquire additional weight from the pains taken by Terence to repreſent him as an amiable character. The following remark is always loudly applauded

—"Qui mentiri aut fallere inſueverit
Patrem, tantò magis audebit cæteros."

And what is the object of this free and open communication which is to be ſo ſtrongly encouraged, and the want of which is attended with ſuch baneful effects? ——— "Alii clanculum
Patres quæ faciunt, *quæ fert adoleſcentia.*"

—The vice and debauchery inſeparable from youth, it ſeems, but calmly and unblushingly detailed by Æſchinus to Micio, his uncle and adopted father! by means of which confidence the old man was ſpared the trouble of asking his ſon's valet ſome of the queſtions which Simo asks Davus, in the Andria, reſpecting his ſon's conduct—"Quis Chryſidem ———...?" One of a ſervant's principal accompliſhments, according to this dramatic morality, was *cum fide scortum adducere.*—Are ſuch principles likely to convey a moral impreſſion to youthful minds; or is claſſical taſte to be acquired at the expence of morality? Now that we are on the ſubject of theſe plays, we ſhall advert to the Republican motto on the admiſſion tickets at Weſtminſter,—"IN PATRIAM POPULUMQUE."—Why do not the managers fairly and honeſtly print the whole paſſage:—

"Hoc fonte derivata clades
"IN PATRIAM POPULUM QUE fluxit?"

a clap from the gallery? nor by the *virtuous liberality* of Uncle Micio? —*Amat? dabitur a me argentum.* Will no effect be produced by the *Virginem vitiasti—Fecere alii sæpe, item boni?*—How will such sentiments square with sacred exercises, and preparations for the sacrament, with catechetical lectures and expositions of the New Testament? May we not fairly conclude, that Terence will be the moralist whose ethics will rivet attention; and that his liceat scortari will rise superior to the prohibitions of the decalogue; "*Tu interea intus cum eâ oblectare te.*" Nay, if the reports of those who cannot be *mistaken*, be really true, there are convenient and ready *Pamphilæ* at hand on such occasions, to realize the scenes of fiction, when the minds of these hapless youths are vitiated and their passions heated, almost to frenzy, by the ribaldry of the scene. Plus mehercule valuit unum Ἀημοσθ' μέλος, quam Ciceronis Philippicæ omnes.

Modesty forbids us to enter into a discussion of the *Eunuch*, which is acted in its regular turn, with the omission of a single scene? An omission almost ridiculous when it is considered that nearly every word, every syllable, of that detestable composition tends to express all, yes *all*, that the solitary omission is intended to conceal.

We cannot but think that, the *drunken scene* written by Dr. Vincent himself, and introduced into the last drama of Plautus is also ill calculated for the instruction of youth. Our objections might be extended to the "Ignoramus," and to other pieces; but the task is not a pleasant one to perform, and we shall finish it by noticing a line in an epilogue to the Adelphi, which we once heard applauded beyond all measure. Syrus and Phrygia his wife meet after their manumission, and consult as to their future plans. Syrus determines to become editor of a newspaper, and Phrygia resolves to keep a register office for hiring servants; in the hope of every now-and-then engaging a pretty girl there,

Quæ placeat Dominæ cuilibet—aut DOMINO!

Never shall we forget the thunder of enthusiastic approbation which followed the proclamation of this sentiment; and it is very probable that many a youth, so instructed, has, in his riper years, in married life, acted up to the precept!—Here, we confess, we can neither descry "*industry* and *dignity* in those who *teach*," nor "*subordination* and *modesty* in those who *learn*."

Dr. Vincent assures us that he is "too old for reformation," and it is therefore most fortunate for him that the excellence of his character affords a convincive proof that he stands not in need of it; but, we trust, that he is not, at the same time, too strongly bigotted to his own opinion, to prevent the correction of an evil wherever it shall be proved to exist, within the sphere of his action or influence. The extreme importance of the subject has already led us to transgress our usual bounds; but we must, nevertheless, subjoin a few words on detached parts of the tract.

In his censures of the Society for promoting Christian Knowledge,

for

for refuſing a requeſt which he "ſhould have obtained from a Roman and a Gentile," in his occaſional ſneers at their worthy Secretary, whoſe character, whoſe zeal, and whoſe abilities, as a true and faithful miniſter of the Goſpel *, are, in no reſpect, inferior to his own; in his charge of *oppreſſion* againſt the Biſhop of Meath; and in ſome of his attacks on Dr. Renneil; the author ſinks the ſcholar in the pedagogue; ſpeaking the language of one who has, for more than forty years, been unuſed to contradiction, and accuſtomed to command. "Indeed,"—to quote plain Engliſh and no Pagan writer—"if this good man has an enthuſiam, or what the vulgar call a blind-ſide, it is this: he thinks a ſchool-maſter the greateſt character in the world, and himſelf the greateſt of all ſchool-maſters, neither of which points he would give up to Alexander the Great at the head of his army."

God forbid, however, we ſhould undervalue a profeſſion, on the good conduct of which the preſent and future happineſs of the riſing generation, and the well-being of the whole community, ſo eſſentially depend.

Filios bene educare magni apud meriti Deum eſt.

God forbid, that the mind of this reſpectable divine, this diſtinguiſhed preceptor, and this accompliſhed ſcholar, ſhould "ſuffer" from any obſervations which a ſenſe of public duty has compelled us to make. His character, his talents,, his principles, and his knowledge, entitle him to our reſpect; and, we truſt, that the evening of his life will be paſſed in the tranquil enjoyment of honours and rewards, more richly deſerved than profuſely beſtowed.

The humility diſplayed in the latter pages of the tract, when probably the irritation of controverſy had ſubſided, is worthy the character of a Chriſtian divine;—while it extorts the exclamation, O! ſi ſic omnia!—But we muſt diſmiſs the ſubject, for the preſent, not doubting that we ſhall ſoon have occaſion to reſume it;—as it is not probable that the parties here attacked will ſuffer the Doctor to remain unanſwered;—nor that other conductors of public ſchools will not be led to follow his example, by vindicating their own characters, and defending the management of their reſpective inſtitutions. At all events, 'tis a controverſy whence much good will ariſe, if it only tend to direct the attention of preceptors in particular, and of the public in general, to the religious inſtruction of youth!

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* As our author choſe to introduce Dr. Gaskin, for the purpoſe of ſneering at him, in one part of his tract, he ought, in juſtice, to have given him the ſame credit, in another part, which he there aſſumes to himſelf, for his attention to the Ward-School. Dr. G. has held his living in the city ten years; and Dr. V. has enjoyed his twenty years. The ſchool belongs equally to both, and their zeal and efforts to ſerve it, have been equally meritorious. Dr. G. we know, has preached for it, in every church in the ward, and more than once in his own. Dr. V. could do no more.

Muſgrave's

Muſgrave's *Hiſtory of the Iriſh Rebellion.*

(*Continued from* P. 389, VOL. X.)

TIME allays the violence of party, and checks with a cool diſcretion the tumults of oppoſition. This, if we miſtake not, will hereafter prove the caſe with the "Memoirs" before us. The ſubject of them is certainly of an unpleaſing nature, but it does not thence follow that it is the leſs true or important. Bearing every genuine mark of authenticity, as well as the moſt laborious and patient inveſtigation, this clear, methodical, and comprehenſive record of facts will at leaſt be viewed by poſterity, without thoſe prejudices which generally lie in the way of ſuch inquiries, while the parties immediately concerned are alive; and may preſerve other adventurers from thoſe terrors and ſufferings, which raſh experiments and innovations in Church and State, ſeldom fail to excite and inflict.

It is chiefly on this latter ground that we have been induced to dwell ſo long upon this large and very intereſting volume, nor are the extracts proper to be noticed, even yet exhauſted. We propoſe to conclude them in the next Review.

In proceeding with the examination of a work which principally regiſters the horrors and crimes of the greater number concerned in the Iriſh rebellion, it is ſoothing to the mind to meet with a paſſage like the following; and ſo much to the honour of that loyal and patriotic band:

"I did not hear," ſays Sir Richard, "of a *ſingle inſtance* of diſaffection among the *Proteſtant* yeomen in the county of *Wicklow*, or that a perſon of that perſuaſion was concerned in the conſpiracy or rebellion."

But alas! there are few ſuch honourable and conſiſtent exceptions; we are ſoon brought back to the tragic recital.

"The following reaſon is to be aſſigned for the zeal which the leaders of rebellion in the county of Wexford diſplayed in organizing and arming the people, and in practiſing the arts of deception on the government. Lord Edward Fitzgerald had laid a plan, that a few faſt ſailing French frigates ſhould come to Wexford, filled with arms and ammunition, with officers and Iriſhmen, and perſons capable of drilling men. In conſequence of this the expectations of their arrival were ſuch, that the Wexford rebels miſtook our frigates for French, when they appeared on their coaſt."

In a work of ſuch magnitude and variety, the utmoſt that can be laid before the reader, ſo as to give him any thing like a juſt idea of the whole, muſt be rather as ſketches and anecdotes, than a regular detail of events. Of that kind is the following, and it affords another proof of the extreme depravity of ſuch *State-reformers*.

"The baſe ingratitude of the popiſh multitude towards Dr. Cleaver, Biſhop of Ferns, deſerves peculiar attention. That amiable prelate, as noted for his great piety and extenſive learning as for his mildneſs and humility, reſided conſtantly in his dioceſe, which was by far the beſt regulated in the kingdom.

kingdom." (This compariſon, perhaps had better been omitted, even if Sir Richard's information had been accurate on the ſubject.) "In the courſe of a few years he had provided for above twenty curates, without any other recommendation but their own merit. In conſequence of which his clergy were diſtinguiſhed for their unremitted practice of every moral and religious duty. His Lordſhip and Mrs. Cleaver were ſingularly charitable and humane to all the lower claſs of people in his neighbourhood. He ſupplied them with clothes and blankets every winter, and with proviſions at Chriſtmas. And yet, horrid to relate, thoſe very labourers plundered his houſe of every valuable article in it, on the morning of Whitſunday, and openly avowed their thirſt for the blood of him, and Mrs. Cleaver. An orphan whom he had found naked and ſtarving, at the age of ſeven years, and whom he had fed, clothed, and inſtructed for ſix years in his palace, was the leader of theſe ſavages, ſhowed them every precious article of furniture, and aſſiſted them in breaking open the cellar. He uſed to preſide at the head of the table, and his toaſt was, 'damnation to all Biſhops.' Some of his Lordſhip's Engliſh maid-ſervants were eye-witneſſes of theſe ſcenes of brutal ferocity."

Writing on the cauſes and conſequences of the rebellion in the counties of Mayo and Sligo, and of the arts made uſe of by the Romiſh prieſts to miſlead their people, and among the reſt, what went by the name of a ſcapular to preſerve them from every harm, Sir Richard with pious zeal exclaims—"Good God! will that day ever arrive, when a pure, a ſimple, a rational and undefiled religion ſhall be eſtabliſhed among the deluded natives of Ireland? when the clouds of ſuperſtition and ignorance, which ſo much obſcure the human mind, ſhall be diſpelled by religion and reaſon, thoſe bright luminaries, which the Deity has benignly afforded to erring man, to direct his wandering ſteps through the thorny paths of life, and to guide his feet in the way of peace? We may ſay to the popiſh multitude in Ireland in the words of holy writ, "ye do err, not knowing the ſcriptures."

As the deſcent of the French upon Killala, under General Humbert, forms a very important part of theſe Memoirs, and the expectation of which was chiefly inſtrumental in planning and maturing the rebellion, we ſhall extract a pretty full account of it.

"At length (ſays our author) the event ſo eagerly wiſhed for by the Mayo and Sligo rebels arrived; for on the 22d of Auguſt, 1798, three French frigates appeared in the bay of Killala, a ſmall town in the county of Mayo, which is the reſidence of the Biſhop; and as they had Engliſh colours, Meſſrs. Edwin and Arthur Stock, the Biſhop's ſons, and Mr. James Rutledge the port ſurveyor, were tempted to viſit them; and were not undeceived till they were made priſoners. As the Biſhop held a viſitation at that time, and the town afforded but very bad accommodation for ſtrangers, his Lordſhip had a very numerous company in his houſe. Soon after dinner a meſſenger arrived in the greateſt conſternation to announce that 300 French troops had landed about a mile from the town, and were marching towards it. The Prince of Wales's fencibles, and the yeomen of the town, in all about fifty, reſiſted them for ſome time, but as they would ſoon have been

been overpowered by the great ſuperiority of numbers, they retired into the caſtle (or Biſhop's palace). Mr. Edwin Stock, and ſeveral other priſoners appeared at the gate following General Humbert. The enemy entered the court-yard of the caſtle, and made priſoners Captain Cills, and a party of the Prince of Wales's fencibles, but not without a very ſpirited reſiſtance on the part of the Captain, who wounded in two places the officer who led them on, and then ſhut the gate. After having entered the yard, they called for the Biſhop, and on his appearing the general declared that he came to give them liberty, and to free them from the Engliſh yoke.

" The French officers gave the following account of the expedition:—That about eighteen days before, one thouſand five hundred men, ſome of whom had ſerved under Bonaparte in Italy, the reſt had been of the army of the Rhine, embarked on board three frigates at Rochelle, and on a very dark night eluded (beyond their expectation) the vigilance of the Engliſh fleet, which was cloſe behind them. Two of them had forty-four guns, eighteen pounders; the other thirty-eight guns, twelve pounders. They ſaid alſo, that they brought nine pieces of cannon, and arms for one hundred thouſand men; but this was a French gaſconade, as they had arms only for five thouſand five hundred men, and but two four-pounders. The meagre perſons, and the wan and ſallow countenances of theſe troops, whoſe numbers did not exceed one thouſand and ſixty rank and file, and ſeventy officers, ſtrongly indicated the ſevere hardſhips which they muſt have undergone.

" They hoiſted a green flag in front of the caſtle, with the Iriſh words—' Erin go bragh!' inſcribed on it, which ſignifies in Engliſh, ' Ireland for ever!' and they invited the people to join them, having aſſured them, they would enjoy freedom and happineſs by doing ſo.

" The firſt day, they paſſed in landing their arms and ammunition; the ſecond in clothing and arming the natives, of whom great multitudes flocked to their ſtandard; and in granting commiſſions to Iriſh officers.

" General Humbert, commander in chief, ſent Captain Cills, and the Prince of Wales's fencibles on board ſhip, and detained the yeomen two days, but afterwards liberated the latter on their parole; having on all occaſions made a ſtriking difference between the native Iriſh and the Engliſh, from a ſuppoſition, that the former without diſtinction hated the latter, and wiſhed to ſeparate Ireland from England.

" The arms taken from the fencibles were delivered to the rebels, who ſaid on receiving them, that they would *kill every Engliſhman and Orangeman in Ireland.*

" General Humbert told the Biſhop, that the object of this invaſion was to reſcue Ireland from the tyranny of England; and to give her a free conſtitution under the protection of France.

" He informed his Lordſhip that a Directory would ſhortly be eſtabliſhed in Connaught, and ſaid he ſhould be glad to avail himſelf of his Lordſhip's talents and conſequence to preſide over that important department; but he excuſed himſelf by ſaying, that he was bound to the King by repeated oaths of allegiance, which he could by no means think of violating.

" General Humbert deſired the Biſhop to iſſue his edict, to have all the horſes and cars in the country collected, to convey his cannon, ammunition and baggage to Caſtlebar. His Lordſhip aſſured him, he had been but a ſhort time reſident in the country, and had not ſufficient power and authority to effectuate his deſires, but that he would do his utmoſt to ſerve him.

" Next

" Next morning Humbert, finding that no cars or horſes had been procured, became furious, uttered a torrent of vulgar abuſe, preſented a piſtol at the Biſhop's eldeſt ſon, and declared he would puniſh his Lordſhip's diſobedience by ſending him to France; and accordingly ſent him towards the ſhore under a corporal's guard. When he had advanced about half a mile the general ſent an expreſs on horſebac to recall him, and at his return, he made him an apology, and pleaded neceſſity for what he had done.

" In one point the Iriſh rebels were very much diſappointed, for they imagined that the invaders were to commence their career with the ſlaughter of the Proteſtants, and the deſtruction of their property; that the popiſh religion was to be eſtabliſhed with the utmoſt ſplendor, on the ſubverſion of the eſtabliſhed church; and that the eſtates which had been forfeited in former rebellions, were to be reſtored to the old Iriſh families. But their aſtoniſhment was great on being informed by the French, that their object was to give them a new conſtitution, ſimilar to that of France; that they would not ſuffer any perſons to be perſecuted for religious opinions; and, as they conſidered both religions as ridiculous and abſurd, they laughed at thoſe who contended about them.

" The French were very much aſtoniſhed at finding that no Proteſtants would join them; for not a ſingle perſon in the whole country of the eſtabliſhed church could be found to do ſo, except two drunken vagabonds at Killala, who in reality were deſtitute of all religious principle, though they paſſed for proteſtants; and they went through the ceremony of conforming to popery, and were baptized, thinking that it would recommend them to the French."

This deſperate handful of invaders having for a while eſtabliſhed themſelves at Killala, the time at length arrived for their overthrow and expulſion.

" The king's troops having been joined by General French and his brigade, they proceeded towards Killala. In its defence about four thouſand rebels took poſt behind a ſtone wall on a hill, which commanded the road leading to it; and on which the Downſhire regiment advanced. Though the rebels maintained a conſtant fire on them from the time they firſt came in ſight, the Downſhire paid no regard to them till they arrived at a bridge, which was but a ſhort diſtance from them. They then began a very heavy fire on the rebels, who fled from their ſtrong poſition. The Downſhire purſued them, and were followed by the Fraſer fencibles, and the Queen's county militia. After about twenty minutes reſiſtance the rebels gave way. After the King's troops got poſſeſſion of the town, they killed great numbers of the rebels, whom they found concealed in the houſes, in the gardens, or in the ditches of the adjoining fields."

The defeat of Humbert and his followers is thus related:—

" Before day, on the eighth of September, General Lake ſent Major Hardy to apprize Lord Cornwallis of his brigade being near the village of Clone, where the French had halted the preceding night, and where it was intended to ſurprize them, but from the darkneſs of the night ſome diviſions miſſed their route. The French were leaving the village as Major Hardy entered it, of which he informed Lord Cornwallis. General Lake came up with them about half a mile before they reached Ballynamuck, when Monſieur Sarraſin, who commanded them, ſurrendered. Lord Roden then

then ordered his trumpet to ſound the advance, and came up to the firſt and ſecond brigades of the French army, who ſurrendered to about three hundred cavalry under his Lordſhip and Colonel Crawford. After this they advanced with about twenty dragoons, and took poſſeſſion of three French guns.

" Shortly after Humbert rallied his grenadiers, the only part of the army, except the chaſſeurs, that had not ſurrendered, and conſiſted of about four hundred men; who ſurrounded Lord Roden, and his twenty dragoons. They were given in charge to the huſſars. While they were their priſoners, which laſted about fifteen minutes, the French officers loaded the united Iriſhmen (their allies) with execrations, for having deceived and diſappointed them, by inviting them to undertake a fruitleſs expedition."

As the fate of the Meſſrs. Sheares has been thought particularly hard, we ſhall give our author's account of them to prove the contrary.

" Henry and John Sheares, two brothers who had been arreſted the 21ſt day of May, were tried in Dublin the 12th of July on the charges of high treaſon, and were convicted on the cleareſt evidence of being deeply concerned in the conſpiracy, and of having *harboured the moſt ſanguinary* deſigns. They were the ſons of Mr. Sheares, a banker of Cork, who was eſteemed not only for his moral virtues, but reſpected for his mental accompliſhments and intellectual powers, having written eſſays and diſſertations on various ſubjects which would not have diſgraced the pen of Dr. Johnſon. Theſe men were at Paris, when the King and Queen were put to death, and continued there during the tyranny of Robeſpierre; and at their return were heard to ſpeak *with delight* of the *ſcenes of carnage* which they had ſeen there."

There is one groupe left of ſavages and exterminating *reformers*, which ought not to be paſſed over in ſilence.

" Oliver Bond was one of the principal leaders of the conſpiracy, at whoſe houſe the Leinſter delegates had been arreſted on the 12th of March, was arraigned for high treaſon, and was convicted. I have very good authority for ſaying that he was a confirmed Deiſt, and that he had been active in diſſeminating the works of Tom Paine, of which he was a great admirer. The priſoners confined for high treaſon in the different gaols in Dublin, perceiving from the trials of the Sheares, M'Cann, Byrne, and Bond, that they muſt fall a prey to the vengeance of the law, applied to Counſellor Dobbs, M. P. to be their interceſſor with Government; hoping through his mediation to obtain the royal mercy, on making a full diſcovery of the conſpiracy."

An interview followed with three of theſe treacherous men, viz. O'Connor, Emmet, and M'Nevin, and they and their unprincipled complotters were baniſhed to Fort George in Scotland.

Reſerving ſome remarks on the Appendix to theſe " Memoirs," and the meritorious writer's ſuperadded obſervations on the improvement of Ireland, we ſhall take our leave of him for the preſent, with his ſad reflections on the influence of the popiſh prieſthood.

" It is moſt certain (ſays he) that the great mildneſs and beneficence of the Proteſtants of every rank towards the lower claſs of papiſts, would ſoon

make converts of them; but that their clergy never ceaſe to inſpire them with a fanatical hatred againſt the Proteſtant State and their fellow-ſubjects of that perſuaſion. Dr. Huſſey's Paſtoral Letter is a ſtriking proof of this. We may form ſome idea of this from an oath found on board the Gladiator, by which the Iriſh traitors in the fleet bound each other, in the year 1798, to carry it into Breſt, and afterwards to *kill all Proteſtants*."

(*To be concluded.*)

A Tour through the Whole Iſland of Great Britain, divided into Journeys, interſperſed with uſeful Obſervations, particularly calculated for the Uſe of thoſe who are deſirous of travelling over England and Scotland. By the Rev. C. Crutwell, Author of the Univerſal Gazeteer, in ſix Volumes. Robinſons. 1801.

THE work before us is an itinerary, or road-book, which to relative diſtances and local deſcription, profeſſes to add both ſtatiſtical and hiſtorical information.

The firſt volume is occupied chiefly by an introductory ſketch of the hiſtory and geography of England, Wales, and Scotland. This view, according to the author's preface, includes a ſurvey of each of the counties, reſpecting their ancient and their preſent ſtate, their agriculture, commerce, parliamentary conſequence, and population. To London and Weſtminſter, with their additions, the remaining part of the volume is allotted. From London the itinerary begins on the right bank of the Thames, through Kent to Dover, and proceeds from the ſouth and weſt progreſſively towards the north and eaſt, till the reader is brought to the left bank of the Thames in the county of Eſſex. The journeys through England and Wales, with the iſlands round the coaſt of the whole of Great Britain, occupy the ſecond, third, fourth, and fifth volumes. The ſixth and laſt is appropriated to the roads of Scotland only. The ſummary view of the Britiſh iſles, compriſing the outlines of its hiſtory and political ſituation in ſixteen pages, is neceſſarily very general. Wales, of which the hiſtory is comprehended in about three pages, contains in its outline an account equally brief.

The counties of England he deſcribes alphabetically in his introductory review. In Bedfordſhire agriculture, manufactures, and commerce, have made but very ſmall ſteps towards population and general improvement. The making of thread-lace, with women's hats, and other articles of ſtraw, forms the principal part of the manufactures. The chief importation is coals for fuel, and blackſmiths work, deals, fir, timber, and ſalt: its exports are fullers earth, oak timber, and corn; the latter commodity is chiefly vended by the growers in the north part of the county, at St. Neot's, in Huntingdonſhire, and in the ſouth and eaſt, at Hitchen, in Hertfordſhire; ſo that, except in the town of Bedford, very little buſineſs is done in the

corn

corn trade, and, with regard to ſeveral of the other towns, very little more than the name of market remains.

Agriculture has been hitherto very much neglected in this county, though, as the author obſerves, the Duke of Bedford, is now beſtowing very great pains on that beneficial art. Indeed, it is probable that his Grace may produce much greater advantage to his country by his agricultural, than his political purſuits. One very important obſtacle to improvement is, that the landed property is greatly mixed in common fields.

This was the country of Caſſivelannus, who headed the Britons in oppoſing Julius Cæſar. Berkſhire aſſumed its preſent name in the reign of Alfred. A conſiderable part of it conſiſts of arable and cultivated land. Berkſhire is well ſituated for the encouragement and extenſion of its produce. Its ready communication with the metropolis, and the midland parts of England; its excellent roads, dry ſoil, and wholeſome air, all contribute to make it a county alike beneficial to the cultivator, manufacturer, and mechanic. Berkſhire is very juſtly deſcribed, as abounding in beautiful and intereſting ſcenery, as well as in fine ſoil highly cultivated. The author, however, who appears to be an inhabitant of that county, allows to it a greater than the due proportion of the ſpace, which is devoted to the deſcription of the counties. The air is reckoned very wholeſome, particularly about the Chiltern hills, the ſoil of which is chalk; that of the vale is rich loam, ſtrong clay, with a layer of loam upon chalk; and, indeed, the whole of the county is principally compoſed of rich loam, ſtrong clay and chalk, and loam upon gravel. In looking over the diviſion of the eſtates of this county, it evidently appears, that originally they were in few hands; conſequently, that the property poſſeſſed by individuals was large, which is indeed to this day in ſome meaſure the caſe; but the great influx of wealth has of late years been the means of making that property more divided generally.

In Cambridgeſhire, agriculture appears to be extremely backward, but in ſome parts improvements are commencing. Here are a conſiderable number of antiquities. There are ancient camps at Grantcheſter, near Cambridge, at Royſton, at Arbury and near Andre. The Roman military road is viſible from Cheſterton to Gogmagog-hills, where is a camp with treble entrenchments, ſuppoſed to be the ancient Camboritum. It ſtands on an eminence upon the great road from Colcheſter to Lincoln, within a few miles of the interſection of the Ermine and Ickening ſtreets, and within ſight of both. Camlodunum, now Caſtle Camps, was another ſtation.

Cheſhire has a very large proportion in cultivation. There is a great variety of ſoils in Cheſhire; clay, ſand, black moor or peat, marl, and gravel, in various intermixed proportions, abound in different parts of the county. The three firſt, however, are the chief prevailing ſoi'ls, and of theſe the largeſt proportion is a ſtrong retentive clay. The under ſoil is generally ramel or clay, marl, ſand, gravel,

or red rock; but moſt commonly one of the two former, viz. clay or marl. The numerous moſſes, marſhy meadows, and peat bogs, which abound in different parts of the country, ſeem ſufficiently to prove, that either clay, marl, or ſome other unctuous earth, is very generally at no great depth below the ſurface. In Cheſhire the main object is the dairy; there are very few ſheep kept on the farms; theſe are not indigenous, but chiefly ſupplied from the Welch and Scotch markets, and from the neighbouring counties of Salop and Derby.

Cornwall is peculiarly noted for its mines. The mines of Cornwall conſiſt chiefly of tin, copper, and ſome lead. The ſtrata in which theſe metals are found, extend from the Land's-end, and, in a direction from weſt to eaſt, a very conſiderable diſtance into the county of Devon, to the fartheſt part of the Dartmore hills. This extenſive range forms the high ground in the middle of Cornwall, from which the wind, rain, and ſtorms, have waſhed much of the vegetable earth to enrich the vallies, and in which they have been aided by the operations of the miners. Formerly, immenſe quantities of tin were found in the county of Devon, and in the eaſtern part of Cornwall; but at preſent the chief ſeat of mining lies to the weſtward of St. Auſtle. From hence to the Land's-end, the principal mines are to be found in various ſtrata, extending along the northern coaſt, keeping a breadth of about ſeven miles. Native gold has been found in ſome ſtream works, and alſo, but more minutely, blended in ſome grains of tin. There are alſo lead mines in different parts of the county, but they are not much worked at preſent, nor is their produce great, although the ores in general, it is ſaid, produce a pretty conſiderable portion of ſilver. Of iron-ore there is abundance in many parts of the county; but there are no mines of this ore which have been much worked. In Cornwall, the air is milder in winter than in the more internal parts of England, and cooler in the ſummer months. From its being open to the vaſt Atlantic ocean, without the intervention of any land almoſt to the coaſt of America, it receives the whole force of the ſouth weſt winds, which are remarked to blow in general throughout Great Britain four-fifths of the year. The air is thereby more full of moiſture, and frequently ſubject to fogs, but they are not unhealthy.

Cumberland is divided into two diſtricts: the mountainous, incapable of being improved by the plough; and the arable, or all ſuch parts as have been, or can be, improved by tillage. This county abounds with coal, lime, and lead-ore: it alſo produces black lead, copper, gypſum, lapis caliminaris, and excellent ſlate. Though this county enjoys an extent of ſixty-ſeven miles of ſea-coaſt, yet few of its rivers are navigable; the tide flows not more than two or three miles up the greateſt part of them: even the Eden, by much the largeſt, is full of ſhoals; and its navigation only reaches to Bowneſs. In Cumberland, land is divided into very ſmall properties, and thoſe properties are generally occupied by the owners; by far the greateſt part of which are held under the lords of the manors, by that ſpecies of

vaſſalage

vaſſalage called cuſtomary tenure, ſubject to the payment of fines and heriots, on alienation, death of the lord, or death of the tenant, and the payment of certain annual rents, and performance of various ſervices. Nearly two-thirds of the county are held by this kind of tenure, in tenements from five pounds to fifty a year, but the generality are from fifteen pounds to thirty pounds. The commerce of this county conſiſts principally in the exportation of coals. The number of veſſels employed in this trade amounts to upwards of three hundred, from ſixty to one hundred and twenty tons burden. This lucrative trade has ariſen to its preſent importance within the laſt hundred years. It originated at Whitehaven, from the exertions of Lord Lonſdale's anceſtors, to whom the coal in that neighbourhood principally belongs. Manufactures are by no means extenſive.

Derbyſhire occupies a diſproportionately ſmall ſhare of the author's attention, all which he ſays upon that county being compriſed in a page. Of Devonſhire the account is leſs inadequate to ſo important and pleaſing a ſubject ſo admirably diſcuſſed in Mr. Polwhele's hiſtory of that intereſting county. The diſtinguiſhing characteriſtic of the climate of Devonſhire is mildneſs: and it is generally allowed that the mild diſpoſition, affability, and kindneſs of its inhabitants, correſpond with the temperature of the air, the fertility of the ſoil, and the great beauty and variety of ſcenery, ſo as to render many diſtricts of this county, particularly the ſouthern, the moſt intereſting and pleaſing of any in the kingdom. This mildneſs and temperature of climate is more particularly felt in winter. Protected from the cold northerly and north eaſtern winds by the grand projecting mountains of Dartmore, the contraſt is ſtrongly felt by thoſe who have been accuſtomed to paſs their winters on the eaſtern coaſts of this iſland; and much good effect has reſulted from this circumſtance to many invalids, and eſpecially to thoſe who are afflicted with aſthmatic and pulmonary complaints. Medical men are now ſo much convinced of the advantages reſulting from the mildneſs of climate of the South Devon and Cornwall, that they recommend it to their patients as much as *Liſbon*. The ſcenery is extremely beautiful, romantic, and picturesque. Diverſified with hill and vale; the vales interſperſed with villages in the midſt of orchards, and the hills fringed with wood, and cultivated on their tops. In addition to this ſcenery, there is in moſt parts a view of the ocean, preſenting itſelf in ſome grand and beautiful bay, covered with fleets, the ſources of our wealth and commerce, and the bulwarks of England. On the other hand, the range of the Dartmore mountains forms a back ground to the ſcene, that gives an air of magnificent finiſhing to the whole. Throughout a conſiderable part of this county, particularly towards the ſouth, cyder conſtitutes a very material article of rural economy. Every farmer has his orchard, which ſupplies him, in the firſt place, with an agreeable and wholeſome beverage for himſelf and family, and the ſurplus he diſpoſes of to the cyder merchant. The operations of the farmer in preparing it are ſimple and eaſy. The juice of the fruit being

extracted by means of the pounding mills and the preſs, the liquor is put into large vatts, where it is left to ferment; and when the fermentation is arrived at full perfection, of which they judge by the head beginning to break, the cyder is then drawn off into hogſheads or barrels, and kept for family uſe, or ſold to the cyder merchant, who racks and prepares it for the London and other markets. Dorſetſhire is chiefly diſtinguiſhed for paſturage, and eſpecially of ſheep. The advantage derived from ſheep in the county of Dorſet is very conſiderable, and it is undoubtedly its greateſt object as an agricultural reſource; indeed of ſo much real importance, as to be productive of great national benefit. The number of ſheep kept in the county is ſuppoſed to amount to upwards of 800,000; and the number ſold annually, and ſent out of the county, amounts to upwards of 150,000. A peculiar uſage is mentioned reſpecting cows, called the *cuſtom of the dairy*. The cows are all let out by the farmer to a dairyman, at a fixed price for each cow, according to the quality of the land and produce of the beaſts. In ſome of the pooreſt parts of the country, as low as fifty ſhillings or three pounds per head, per annum, and in others, as high as ſix pounds ten ſhillings, or ſeven pounds.

Without following our author through all the counties in the kingdom, we ſhall content ourſelves with obſerving that in many of them the obſervations though apparently juſt are very curſory. On the other hand, on diſtricts diſtinguiſhed for agriculture and paſturage, his facts and remarks are valuable. We ſhould apprehend, indeed, that the author is more converſant in the culture and products of ſoil, rural ſcenery, and the general face of the country, than in manufactures, commerce, maritime capabilities and improvements. He ſeems to be well verſed in the nature of ſoils, and common manures, though we do not perceive that knowledge of compoſts which reſults from the application of chemical diſcoveries to agricultural purpoſes. Among the paſtoral articles moſt worthy of attention are the ſheep and dairy farms in the Cotſwold hills, and the various vales adjoining the Severn in Glouceſterſhire; the ſheep farms of Leiceſterſhire, the dairies and downs of Wiltſhire. The climate of Wiltſhire Downs is remarkable for coldneſs and keenneſs. The ſheep-ſtock of the farmer here is an object of the greateſt importance. Indeed it may be called the baſis of Wiltſhire Down huſbandry. The peculiar aptitude of the ſoil and climate to the ſheep, the ſingular uſe of ſheep folding on arable land naturally light and looſe, the neceſſity of making ſheep the carriers of dung in ſituations where the diſtance and the ſteepneſs of the hills almoſt preclude any other mode of manuring, and particularly the advantages that art has given this diſtrict of giving early graſs by means of their numerous watered meadows, whereby they are enabled to breed lambs both for the ſupply of their ſtock and for their market, are the principal reaſons that have contributed to give Wiltſhire the high rank it has among the ſheep-breeding counties. The account of Yorkſhire would have deſerved particular

cular notice, if we did not find that it conſiſted chiefly of extracts and abridgements of Tuke's and Brown's reſpective Agricultural Reports of the North and Weſt Riding. Indeed Mr. Crutwell's Summary has been much indebted to thoſe vehicles of rural information through other counties. The romantic county of Hampſhire occupies a conſiderable portion of the author's attention, but Surrey and Suſſex are very ſuperficially treated. Concerning Middleſex we might have expected ſome other information beſides the mode of feeding cows for milk, for, though in the narrative he includes members of parliament, yet three-fourths of theſe belong to Weſtminſter and London. Our author in deſcribing antiquities generally confines himſelf to a catalogue with an &c. annexed. In his account of Somerſetſhire he ſcarcely touches upon Bath. To the tranſcendant excellence of Norfolk he in general does juſtice.

Northumberland, ſo extenſive, commercial, and rich, occupies nearly the ſame ſpace of this ſummary as Rutlandſhire. The ſummary of Wales is upon the ſame conſtruction, exhibits a few general heads on other ſubjects, with more detail on ſubjects of agriculture and paſturage. The author's firſt ſection, on coming to Scotland, exhibits a ſummary view, part of which is abridged from Guthrie; and one conſiderable part, giving a view of the eccleſiaſtical ſtate, is taken from very authentic materials, to be found in the *Edinburgh Almanack*. In the ſummary of the counties of Scotland there is very little truth but what is to be found in any common book of geography, but ſeveral articles erroneous, to be found in no book of geography. We ſhould be glad to know where the author heard, for it is evident that he has never ſeen, that the river Garry joins the Tay at Logierait, or anywhere elſe, or that no part of Athol is level. We ſhall farther aſk where he learned that Perthſhire is bounded on the weſt by Inverneſsſhire, or that the river Airdle falls into Iſla? We ſhall alſo be glad to learn, what part of Stirlingſhire borders the Clyde, and how far we are to truſt to the information which is found ſo inaccurate, and of which ſo glaring errors might have been eaſily avoided by looking over any common map of Scotland. Having diſpatched Scotland, he returns to London.—His hiſtory of this wonderful metropolis, though not new, is not a bad compilation, interſperſed here and there with extracts of poetry from the grave-ſtones. There is a collection of facts which, if arranged with taſte and judgment, might exhibit the progreſs of enlargement, and the various improvements reſulting from increaſing opulence and civilization. The whole account of London would, we think, be very uſeful to a ſtranger, if, like the curioſities of St. Paul's, it were a detached publication, price *ſixpence*; but ſo incumbered with auxiliaries not directing their efforts to any one definite object, it is not altogether ſo valuable. It is wonderful, however, what a maſs of heterogeneous materials may be piled together by book makers. When we attend our author to Weſtminſter Abbey, we call to mind the worthy old perſon that uſed to ſhew us the tombs; and can ſee that there are more ways than one of preſenting *General Monk's cap.*

To ſtrangers there are many facts narrated in the account of theſe cities, that would be extremely uſeful if they were collected into a more portable publication.

In the ſecond volume the itinerary commences; and, according to the plan of the valuable Patterſon, takes its outſet from London-bridge, and goes along the Kent-road. Here we have a very good deſcription of Deptford, Blackheath, Morden's College, of Rocheſter, and Canterbury. In the deſcription of theſe places, however, we do not recollect any novelty. In the account of one of the Kent roads the hiſtory of Tunbridge Wells is not ill-abridged from that given by the *guides* which we purchaſe at the *Pantiles*. Proceeding to Haſtings, our memories are naturally refreſhed at Battel with the account of William the Conqueror. As we take a more weſtern road to Lewes, we have more recent hiſtorical information reſpecting the wars of Henry III. and the Earl of Leiceſter. In the account of Brighthelmſtone, we perceive from the compariſon the excellence of *Fiſher's Guide*. On the Buckfield road, we think the author might have profited more from the uſeful Patterſon. On the Horſham road, when he comes to a part of the country that combines a proſpect of the South Downs with the valley of inland Suſſex, in deſcribing the beauties of that charming and ſtriking ſcenery, he thinks it neceſſary to ſanction his opinion with the authority of a writer whom he calls the famous critic, Mr. Dennis, who, it ſeems, in a letter of two cloſe pages, praiſed a proſpect which every one that had eyes muſt praiſe. Perhaps this famous critic may be Mr. John Dennis, whom Mr. Pope has conſecrated to any celebrity, which he ſtill retains. At Shoreham we looked for a political anecdote concerning elections; that however he has omitted. On the road to Chicheſter a conſiderable part of the itinerary is taken up with an account of the Duke of Richmond's menagerie at Godwood. The account of Portſmouth and the Iſle of Wight has nothing ſtriking, new, or which may not be learned from the Portſmouth Guide. Taking the Hyde Park Corner road, we do not recollect the following anecdote of the Duke of Northumberland's ſeat: "Near Brentford, on the left hand, is Sion houſe, anciently a monaſtery, founded by Henry V. in 1414, very near the place where the houſe now ſtands, and was endowed with 1000 marks a-year for the maintenance of ſixty nuns, including the abbeſs, and beſides theſe, twenty-five men, and was dedicated to St. Saviour and St. Bridget; from the latter of whom the nuns, &c. were called Bridgettines, and were of the order of Auguſtines, as reformed by ſome new regulations made by the aforeſaid Bridget." On the weſt road he gives an account of Silcheſter, once Vindonum, the capital of the people, by the Romans called Segontiaci; the Britons called it Caer Segont, from whence the Latin name Segontium; the Saxons called it Selceſter, which Camden thinks is the ſame as great city. Ninius ſays it was built by Conſtantius, father of Conſtantine the Great; and it is alſo, by ancient hiſtorians, ſaid, that Arthur was crowned here. However theſe things may be, it was certainly a very

very ancient and a very large city, as the remaining walls, even at this time, teſtify, and many Roman coins which have been found at different times. It was deſtroyed, as was ſuppoſed, in the wars between the Saxons and the Britons. The ſtreets are traceable, of which the four principal lead to the gates, and foundations on each ſide. One area which they encloſed, probably the forum, was twenty-ſeven feet by ſixteen, and in it foundations of free-ſtone three feet thick, of a larger ſtructure, in or near which were foundations of an altar about three feet by four, and three high, ſurrounded with wood aſhes and coals; other rooms thirty-three by twenty-eight. Many coins, both braſs and ſilver, from Julius Cæſar to the lateſt Emperors, have been found, and ſome gold and ſilver Britiſh. Of the Roman coins found here, ſome of the rareſt are gold coins of Allectus, of Valentinian, and Arcadius. Without the wall, and a hundred yards off, is an amphitheatre, now a pond; both the wall and ſeats are a mixture of clay and gravel; the wall about twenty yards thick below the ſeats, and decreaſing gradually to four yards at the top. A military road called Loubank and Grimſdike, pitched with flints, runs from the ſouth gate of the town to the north gate of Wincheſter; another, called the Portway, leads from the ſouth gate of Silcheſter by Andover, by the camps of Egburg and Quarley, croſſes the river at Port Town, and goes in a line to the eaſt gate of Old Sarum.

Saliſbury Plain, ſays our author, extends in length from Wincheſter to Saliſbury twenty-five miles, from thence to Dorcheſter twenty-two miles, thence to Weymouth ſix miles, ſo that they lie near fifty miles in length; and in breadth they reach alſo in ſome places from thirty-five to forty miles. Thoſe who would make any practicable gueſs at the number of ſheep which uſually feed on theſe downs, may take it from a calculation made at Dorcheſter, that there were 600,000 ſheep fed within the circumference of ſix miles around that town. The whole country is generally a vaſt continued body of high chalky hills, whoſe tops ſpread themſelves into fruitful and pleaſant downs and plains, upon which great flocks of ſheep are fed. Theſe are moſt beautifully interſected, and cut through, by the courſe of divers pleaſant and profitable rivers; along and near the banks of which there always is a chain of fruitful meadows and rich paſtures, and thoſe interſperſed with a great many pleaſant towns, villages, and houſes, and among them many of a conſiderable magnitude; ſo that, while you view the downs, and think the country wild and uninhabited, yet, when you deſcend into theſe vales, you are ſurpriſed with the moſt pleaſant and fertile ſpot in England.

Exeter is built on the river Ex, about twelve miles from the Engliſh Channel. When it was firſt founded is altogether unknown; but it was probably in the poſſeſſion of the Romans. Ptolemy calls it Iſca, and Antoninus Iſca Danmoniorum; the Saxons called it Exceanceſter, Excaſter, or Exceſter; the Britons named it Caer Iſk, Caer Uth, and Pencaer. In Latin it is called Exonia, from whence the modern word Exon is derived.

(*To be concluded in our next.*)

A dialogue between a Miniſter of the Church and his Pariſhioner, concerning the Chriſtian's liberty of chooſing his teacher. Market Harborough, printed for William Harrod. 1801. Pp. 28. Price 4d. 12mo.

A ſecond dialogue between a Miniſter of the Church, and his Pariſhioner, concerning Chriſtian Edification. Same Place and Printer, 1801. Pp. 38. Price 6d.

THESE two publications, ſo diminutive in ſize, and of ſuch trifling value, may ſeem ſcarcely to merit the ſpace which we have allotted to them, in our Review. We ſay *ſeem*; for 'tis in appearance only, that they are inſignificant. The Author has evidently conſulted rather uſefulneſs, than embelliſhment; and deſigning to benefit by theſe moſt ſeaſonable productions, principally the lower orders of the community, has avoided, as well rhetorical, as typographical ornaments, that ſo the coſt may be no bar to their circulation, nor the language any hindrance to their being thoroughly underſtood. They are, however, clearly the work of a Maſter in Iſrael, who poſſeſſes at leaſt this moſt eſſential requiſite for the due diſcharging, in theſe laſt days, the duties of the Miniſtry, that "*he is able by ſound doctrine, both to exhort and to convince gainſayers.*" And did converſion and conviction, as they ought to do, go hand in hand, theſe ſons of confuſion within the Church, who are driven by the reaſoning in theſe dialogues, from their two ſtrongeſt holds, would ceaſe from following any longer the gainſaying of Corah; and, returning themſelves into the Way of Peace, would conſecrate their zeal, for the time to come, to the healing of thoſe diviſions, which, by their Schiſmatical conduct, they have hitherto ſo zealouſly fomented. It is not however a very eaſy matter to perſuade a *ſaint* to confeſs himſelf to be a ſinner; and, therefore, the main object of the Author's charitable exertions, 'tis too probable will be, but in a few inſtances, attained. But if they reclaim not the obſtinate and unruly, there is very reaſonable grounds for encouraging the hope, that they will confirm the wavering Churchman in the good old way of uniform attendance, upon his appointed Paſtor, ſince there is ſcarcely a plauſible pretence, that can be urged to tempt him to wander from his proper fold, but is here examined and expoſed; and we do not heſitate to ſay, that he muſt be well read in thoſe long neglected, but moſt important queſtions, relating to Church government, and Church unity, who does not derive from the peruſal of theſe little tracts, much knowledge, which he was not before in poſſeſſion of; and much aſſurance alſo, that the ſubjects they treat of are not thoſe cunningly deviſed fables, which intereſted people would fain have them conſidered; but doctrines, as neceſſary to ſalvation, as any of the other articles of our creed. We do not doubt, therefore, that we ſhall have the thanks of our readers, for deviating, on this occaſion, from a general rule, and allotting to the productions now before us a portion of our review, rather proportionate to their excellence, than to the quantity of matter they contain.

But

But before we enter upon an examination of their contents, tis natural to enquire after the author, and, as he has modeſtly concealed his name, we ſhould probably have continued ignorant, to whom we were obliged, for the pleaſure, and inſtruction we have received, but for the officious induſtry of a writer, in the Biblical Magazine, who, like the Baſtard in King Lear, that he might "do ſome good deſpight of his own Nature," has drawn him forth from his concealment: and we are happy to recognize an old friend, the Rev. T. Sikes, of Guilſboro'; and in an old face, a rare thing in this age of Novelties: for when we compare theſe dialogues, with his Viſitation Sermon, of which we have very lately made reſpectable mention, we can no longer entertain a doubt of their being both the production of the ſame pen, though we muſt ſay, the dialogues diſplay more ability than the ſermon. We intend by no means to diſparage that; being confined to preſcribed limits, it did not give the author an opportunity of entering ſo deeply into his ſubject, as when he was not limited to time; and his ſtile, moreover, which abounds in point, is peculiarly ſuited to dialogue. We very ſhrewdly ſuſpect that he is an admirer of Leſlie, for we were frequently reminded of the ſpirit, in which the Rehearſals are written, as we attended him through his well-ſupported diſputations.

The title of each dialogue very exactly deſcribes its contents, it raiſes no expectation which its ſubſtance does not realize. The intent of the firſt is to ſhew that every Chriſtian has his appointed Paſtor, on whoſe miniſtrations, he is bound by the laws of the goſpel to attend: and the ſecond is, a full expoſure of the futility of that very plauſible pretence of better edification, which is uniformly reſorted to, to juſtify diſobedience, when the force of the obligation can no longer be conteſted.

We will examine each dialogue ſeparately. The firſt may be conſidered as laying down the law, and two reaſons are aſſigned to ſhew the neceſſity of obſerving it; which we ſhall ſuffer the author to ſtate in his own words.

"If you leave your own Miniſter," ſays he to his refractory Pariſhioner, "and will not attend to him, you are guilty of diſobeying the authority, and deſpiſing the miniſtry of him, whom God has ſet over you: and, ſecondly, you cauſe ſuch confuſion in the Church of Chriſt, as prevents his Miniſters from diſcharging their ſacred duty." P. 5.

Theſe two reaſons, on the ſtrength of which the author reſts his poſition, are ſeparately diſcuſſed; and to ſubſtantiate them, the remaining pages are devoted. The firſt very happily expoſes the abſurdity of a man's calling a Miniſter, whom he has *choſen* for himſelf, the Miniſter *appointed* him by God; ſince then men would have "*power to change God's appointment.*" But we do not pretend to follow him through his chain of argumentation, but ſhall ſelect one or two paſſages, which appear to us moſt worthy of notice, and the firſt that attracts our attention is, the proof he draws from the New Teſtament, that

that the apportioning out to each of God's Miniſters a particular diſtrict, within the limits of which his labours are to be confined, is not a human invention, but an appointment of God himſelf, who allotted not only to the Apoſtles, but to our Saviour himſelf, his particular pariſh.*

"The *Word* Pariſh," ſays he, "is not mentioned in Scripture, but the *thing* is. I mean in 2 Cor. x. 14. where the Apoſtle is ſhewing, that, no man ought to intrude upon the province of another, in ſpiritual things; "*not boaſting of things without our measure*, (the Commiſſion given us by Chriſt) *that is of other men's labours.*" Now, this injunction St. Paul gives to Chriſtians, by the inſpiration, and guidance of the Holy Spirit, and, therefore, the contrivance of allotting particular places, to the care of particular Miniſters, is not the contrivance as you call it, of Men, but of the Holy Spirit. And this matter will be ſtill plainer to you, when you conſider that our Lord himſelf, had his particular pariſh, or dioceſe: (the words meant the ſame thing formerly;) for ſays he, "*I am not ſent, but to the loſt ſheep of the houſe of Iſrael.*" Mat. xv. 24. So had the apoſtles; for our Lord commanded them, ſaying, "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the loſt ſheep of the houſe of Iſrael.*" Mat. x. 5. We know likewiſe, that the Primitive Fathers and Biſhops of the Church had their particular dioceſes in which they had the ſupreme church power: ſuch were Timothy and Titus, and the angels of the Churches, mentioned in the Revelations of St. John: and no one ever doubted, but that the inferior clergy are lawfully ſet over their particular provinces, now called pariſhes, after the model of thoſe great examples, which I have now juſt mentioned." P. 9.

Theſe are not the only inſtances adducible from Scripture; which prove the allotment of pariſhes to be coeval with the promulgation of the goſpel, and indeed a part of the Chriſtian ſyſtem: and if we miſtake not, our author, in his Viſitation Sermon, has adduced others; which we ſhall here ſubjoin, to ſhew how uniformly this inſtitution was obſerved. No ſooner was the Holy Ghoſt deſcended, than we find St. James appointed to the dioceſe of Jeruſalem, and from the hiſtory it appears, that he continued to reſide at, and govern the affairs of that ſee, whilſt the reſt of the apoſtles, under the guidance of the Holy Ghoſt, diſperſed themſelves amongſt the ſurrounding nations; each having a particular diſtrict committed to his care. (Socrat. Hiſt. Ecc. Lib. 1. C. 19.) Thus we read (Acts, xiii. 2) of "*the Holy Ghoſt ſaying*" to the Church of Antioch "*Separate me Paul and Barnabas for the work whereunto I have appointed them.*" And thus, (Gal. ii. 7. 8.) St. Paul affirms, that he who *conſtituted him the Apoſtle of uncircumciſion, committed the circumciſion unto Peter.* They were all members of the Apoſtleſhip, previous to their appointments, and this ſolemn ſeparation, was, if we may be allowed the expreſſion, the inſtitution of each of them, into their reſpective dioceſes; and, as the portion of the Lord's vineyard, which each was to cultivate, was not diſtinctly marked out, we ſee the Holy Ghoſt watching their motions,

* It muſt at once ſtrike every one that our Saviour is here ſpoken of, in his Human Nature, as he was the angel of the covenant.

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and checking them, whenever they attempted to overſtep their boundary. Thus (Acts, xvi. 6, 7,) we read that, "*When they had gone throughout Phrygia, and the region of Galatea, they were forbidden of the Holy Ghoſt, to preach the word in Aſia,*" that being St. John's peculiar province, and again "*after they were come to Meſſia, they aſſayed to go into Bythinia, but the Spirit ſuffered them not.*" Stopping their progreſs, let it be obſerved, in oppoſition to their own inclinations; and thus teaching us, that a vehement deſire to preach what we conceive the goſpel, to thoſe we may conſider in darkneſs, is a very different thing from a divine commiſſion, to undertake the work: and a very inſufficient plea to juſtify one Miniſter, in entering upon the labours of another,—a treſpaſs, we add, that no one will be tempted to commit, till he has firſt broke another Apoſtolic command, *having judged another man's ſervant.* But this we ſuppoſe is one of thoſe ſins, which God ſees not in *his Elect*; for theſe *choſen veſſels* commit it daily without ſcruple, or apprehenſion. The reſt of their Brethren, they ſay, preach only *dry morality*; *goſpel preaching* being confined excluſively to themſelves. On this plea it is, that they juſtify what Bp. Skinner moſt admirably terms, that "*Volunteering ſpirit*" which poſſeſſes them, and, as they perſuade themſelves, Alas! *conſtrains* them, imitating thoſe Prophets, ſo ſeverely threatened by God himſelf, *to run where they have not been ſent* (Jer. xxiii. 21.) But are they *conſtrained* to concern themſelves about the ſtate of thoſe, not committed to their care, more powerfully than St. Paul was *conſtrained* to concern himſelf about the ſtate of the Roman Converts? He was himſelf a Citizen of Rome, and if he could wiſh himſelf accurſed from Chriſt, for his kinſmen, according to the fleſh, he could not be without very warm affections, for thoſe to whom by the bond of Citizenſhip he was united, neither could the expectation eſcape him, that the converſion of the metropolis of the world would wonderfully facilitate the promulgation of the goſpel, amongſt the other nations, its dependants. A great door, moreover, was opened to him, for though they ſtill needed "*the imparting of ſpiritual gifts to the end that they might be eſtabliſhed,*" yet, in this, their imperfect ſtate, they had made ſuch progreſs towards perfection, that "*their faith was ſpoken of in all the World.*" What ſtimulating incentives are here to inflame the Apoſtle's deſign to preach the Goſpel unto them, and accordingly we find he begins his Epiſtle with declaring "*how much he longed to ſee them,*" "*How many times he had purpoſed to come unto them,*" "*how frequently he had made it his requeſt to God.*" Yet ſays he, "*I have been let hitherto,*" though he had been traverſing the world, as the Apoſtle of the Gentiles, above 20 years, and had thrice viſited ſeveral of its moſt inſignificant cities. And it is remarkable that this place, which ſeems to have been foremoſt in his own inclinations, was the laſt, which we have upon record, whereat he preached the goſpel. For above twenty five years of his miniſtry, "*the meaſure of the rule, which God had diſtributed to him, reached not unto them,*" and notwithſtanding the vehemence

mence of his desires, "*he stretched not himself beyond it:*" but devoted himself to the perfecting those, whom God had already given him; till the Lord himself acquainted him, that his boundary was enlarged, and that *as he had testified of him in Jerusalem, so should he also bear witness at Rome.* (Acts, xxiii. 11.) But to the example of the servant, we may add that of the Master; for nobody can doubt the love of Christ to all mankind; nobody can doubt how earnestly he desired the salvation of all; yet, did he leave by much the greater, and more splendid, part of the world, to starve upon *dry morality*, whilst he was casting his *gospel, that pearl of great price before swine; who trampled it under their feet, and turned again and rent him for* offering it to them. What Bp. Hall observes upon this is admirably to our purpose, "Like a faithful Ambassador, says he, Christ hath an eye to his Commission, that may not be violated, though to an apparent advantage. Whither he is not sent, he may not go. As he, so his have their fixed marks set; at this they aim. It is not safe to shoot at rovers. It is not for us to stand only upon inhibitions, avoiding what is forbidden, but upon commands, endeavouring only what is enjoined. If he that was God would take no further scope to himself than the limits of his commission, how much doth it concern us frail men, to keep within compass;" (Medit. on Canaanitish woman.) To have attempted to convince the persons, with whom our author is arguing, that their brethren whom they stigmatise as *dry moralists* preach Christ's *gospel*, whilst under that sacred name, they preach a gospel of their own, would have been, we know from sad experience, to no purpose. Our endeavour, therefore, has been to shew them, that reasoning, even upon their own false foundation, and supposing all to be darkness beyond the sphere of their illuminating influence, still their officious intermeddling with the concerns of those, to whom they have not been sent, is so far from being an acceptable service to God, that it is setting at nought his counsels, arrogating to themselves a degree of wisdom superior to his own, and "*worshipping him as though he needed the help* of man" to accomplish his gracious designs. On this most interesting part of our author's work, we have enlarged, perhaps beyond measure; but we do not recollect having seen, in any modern publication, this view taken of the subject: and we wish if possible to arrest the attention of our readers to it; confident that if it were maturely considered, the most beneficial effects would be produced. We close our observations on it, with most earnestly recommending to those ministers, whose disorderly practices gave occasion to these dialogues, to weigh well our Lord's pointed rebuke to St. Peter, when impertinently intermedling in the concerns of St. John, and to examine whether it does not regularly apply to themselves, "What is that to thee, follow thou me."

Having established the point that the prescribing limits to the ministrations of each Member of the Priesthood, is no human device, but a practice founded upon scripture authority; our author next produces his commission, to govern and instruct all those, residing within

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that particular tract of country, of which, he has been "lawfully appointed" the overſeer: and as he is reaſoning with thoſe, who acknowledge the biſhop's authority, and that that authority is derived to him, through the Apoſtles, from Chriſt himſelf; 'tis difficult to conceive, how they can evade the concluſion he draws, that their obedience and ſubmiſſion to him, are a part of the obedience they owe to Jeſus Chriſt, and that, in refuſing to liſten to his ghoſtly counſel and advice, they fight not againſt man, but againſt God. But the principles of theſe double minded men, are, as they neceſſarily muſt be, a bundle of inconſiſtencies. They pretend to place their dependance on the lawful call of the teacher they have choſen for themſelves, though the form *, wherewith he was called, declares on the very face of it, that he has no lawful call to miniſter to them: they not being members of that congregation, whereunto he is lawfully appointed. Their dependance, therefore, is upon a nonentity, for no commiſſion can give efficiency to acts which exceed its limitations. But if the deluded followers are chargeable with inconſiſtency; the miniſters who reduce them, have a much more ſerious accuſation to anſwer. They cannot be ignorant of the extent of their commiſſion, and they know, moreover, that many of thoſe, who forſake their appointed Paſtor, to attend upon them, would not place confidence in their miniſtrations, were it not for the commiſſion they have received: which commiſſion, nevertheleſs, excludes ſuch as belong to other congregations, from any intereſt in thoſe highly important offices, which it authorizes them to perform, thoſe congregations being already provided with a miniſter of their own, inveſted with as full powers, as any of his ſurrounding Brethren. This is truly becoming wolves, and putting on ſheeps cloathing, to lie more ſucceſsfully in wait. But this is not their only guilt, they are guilty alſo of the groſſeſt Hypocriſy to the Biſhop, profeſſing to reverence his authority, whilſt, by exceeding the powers, with which he hath inveſted them, they are daily ſetting it at nought, and teaching others to deſpiſe it.

We now return to our author; and as we have given a ſpecimen of his mode of arguing, in ſupport of the firſt reaſon he aſſigns for a Chriſtian's not being at liberty to chooſe his own Teacher, viz the choice being already made for him by the Biſhop, to whom Chriſt hath committed that awful charge, we will now produce one or two of his moſt weighty arguments, in ſupport of his ſecond reaſon; namely, the confuſion it muſt produce, were Chriſtians allowed this liberty. Thus he very powerfully argues with his Pariſhioner.

Min. "I preſume you do not mean to affirm that you alone have this right, but that *all* our Neighbours here have exactly the ſame right that you have?

"*Par.* Yes, Sir, certainly.

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* Take thou authority to preach the word of God, and miniſter the Holy Sacraments *in the Congregation where thou ſhalt be lawfully appointed thereunto.*

Min-

"*Min.* Now ſuppoſe that *all* of them were of the ſame mind as you are, and were *all* to forſake the church, and go with you to ſit under Mr. B. and ſo cauſe his church to be ſo crammed, that nobody can worſhip their Maker with any comfort or convenience, whilſt I am left alone in our empty church, with not a ſingle hearer to inſtruct, not one Chriſtian to receive the Holy Sacrament of Chriſt's body and blood! Would not this be a very ſhocking ſight, John? Do you not think it is a ſight which muſt highly offend God Almighty? There muſt be ſome great fault ſomewhere; nevertheleſs it is a thing which muſt continually happen if all our neighbours thought as you do: but you think that your opinion is the right one, theirs the wrong, and therefore you, as an honeſt man, muſt wiſh them to alter *theirs* and to do as *you* do, and ſo in fact you wiſh that this ſight ſhould happen every Sunday. Surely this cannot be right."

Surely not, indeed, we reply; and we are perſuaded the generality of our readers will agree with us. Yet, is this, alas! a ſight, which is, almoſt literally, to be ſeen every Sunday, in the metropolis and its environs, many of the churches being almoſt left deſolate, whilſt ſome few cannot contain the confuſed multitude which pours into them from all quarters, "*the greater part of whom know not wherefore they are come together.*"

We ſhall take our leave of this dialogue with extracting from it a paſſage wherein the ſcarcely diſtinguiſhable difference between thoſe diſorderly Churchmen and the Diſſenters is marked out with critical exactneſs: and with relating an anecdote of all the circumſtances of which we have perſonal knowledge, which completely illuſtrates and confirms an almoſt incredible poſition of our author's, that hatred to the Church conſtitutes of itſelf the compleat body of Diſſenting Divinity.

We tranſcribe the paſſage firſt:

"I told you that you were much nearer being a Diſſenter than you would like to ſee yourſelf, and I'll ſhew you how: the Diſſenters, you know, deſpiſe, and will not hear, thoſe Miniſters whom God hath ſet over them: ſo do you. The difference between you is this; that they chooſe any man they like *out* of the church, and ſet him up, and then call him the Rev. Mr. Such-an-one, as we do Chriſtian Clergymen; and *make believe to obey him*: for mind ye, the inſtant the Rev. Mr. Such-an-one diſobliges his employers, they ſend him packing, and get ſomebody elſe to do the work of their meeting.—You chooſe one *in* the church, and ſo far your error is not quite ſo prepoſterous.—But then, to be as like a Diſſenter as you can, if your pariſh prieſt don't pleaſe you, as you can't turn him out of the church (as the Diſſenters do, and you would certainly do if you could), why you leave him there, and go to ſome other preacher that pleaſes you better. Again, the Diſſenters cauſe diviſions and ſchiſms (as the Bible calls them) among Chriſtians—ſo do you.—Such people as you ſet the Miniſter of a pariſh and his congregation at variance; you cauſe difference of opinion, and make the people ſeparate from their paſtor. Now, the Church of Chriſt, which he calls his body, ſhould be all of one mind, and have no diviſions in it. Chriſtians ſhould praiſe God with *one* mouth and *one* heart, and not ſay "I am of Paul, and I am of Apollos." The Church of Chriſt ſhould be without rent and diviſion, as his bleſſed coat was without ſeam. Now, the only

only difference between you and the Diſſenters is, they compleatly tear and deſtroy this ſacred garment; and ſcatter the rags in every corner of the kingdom: you tear and rend it from top to bottom, and make it totally unfit either for uſe or ornament, but do not quite ſeparate the tattered pieces. You ſee there is ſcarcely a pin to chuſe between them."

The difference is indeed ſcarcely perceptible, and the *honeſt* Diſſenter we do not heſitate to pronounce to be, by much, the more eſtimable character of the two. He avows his principles, and *ſo* "*is an enemy*;" but the other conceals his—to the full as *ſchiſmatical*, under the pretence of *ſtricter orthodoxy:* and thus, under the guiſe of a friend, *creeps in unawares*, and *eats of the church's bread, all the while lifting up his heel againſt her*. And this appears to be our author's ſentiments, for he ſays "I feel reſpect for the *honeſt Diſſenter*, who from pure motives of conſcience, withdraws from the Pariſh Church: but for people who profeſs ſuch contrary principles as thoſe of the Methodiſt and Diſſenter, to league together againſt the Appointed Servants and Church of Chriſt, it is a ſcandalous diſhoneſty; it puts me in mind, neighbour, of Herod and Pilate, who before were at enmity between themſelves, but when they conſpired to crucify the Lord of Glory, the ſame day they were made friends." Luke xxiii. 12.

That men profeſſing principles ſo oppoſite ſhould ever harmonize and combine, whilſt they refuſe to hold communion with the Church, which is nearer to them both, than each is to the other, is in itſelf ſo incredible, that it requires to be authenticated by facts, before it can be believed: and the belief of it ought to be enforced, that the inſincerity and malignity of our ſeparatiſts may be ſeen in its true colours. We therefore produced it, becauſe we are in poſſeſſion of a very curious anecdote which tends greatly to corroborate the fact. It is of a Preſbyterian, and a very zealous one too, reſident in a pariſh cloſe bordering upon the metropolis, where there is alſo a Socinian congregation, who, ſtriving to inveigle away the daughter of a poor church-woman from the Church, by the tempting offer of giving her her education, propoſed to the mother her choice either of the ſchool of her own ſect or of the Socinian; alledging that he was a ſubſcriber to both: and then lent her both their Catechiſms, that ſhe might determine which to prefer. The religious principles of the Jewiſh and the Heathen governors were not more at variance with each other, than are the Preſbyterian and Socinian, yet here we ſee them moſt cordially united, and for the ſame purpoſe that Herod and Pontius Pilate were made friends—the deſtroying the "Church of Chriſt, which is his body." But this is not the only inſtance which has fallen under our own obſervation, of the indiſcriminate encouragement given by Diſſenters to any ſet of principles, provided they be hoſtile to the Church. A Preacher whoſe perſuaſion we pretend not to aſcertain, for the point ſeems yet undecided in his own mind, came very lately to the Miniſter of the pariſh where he had been that evening *edifying* a numerous congregation, aſking alms, and with a flippancy which ignorance and impudence combined is frequently ſeen

to produce, urged his requeſt, by making boaſt of his exploits. He had preached, he ſaid, to twelve different ſects, and given ſatisfaction to them all; this intercommunity of good offices being general amongſt Diſſenting Teachers, however oppoſite they might be in their opinions. Here we muſt reluctantly conclude, for the preſent, our obſervations on theſe moſt ſeaſonable publications, which contain, we ſcruple not to ſay, more valuable information than is frequently to be found within the compaſs of much larger volumes.

(*To be concluded in our next.*)

MISCELLANIES.

The Indian Guide; or, Traveller's Companion through Europe and Aſia. By Lieut. Col. Taylor, Author of Travels from England to India, &c. &c. Part I. Vol. I. 8vo. Pp. 330. Carpenter and Co. 1801.

THE former productions of this intelligent writer were noticed by us at the time of their publication; and we are pleaſed to find him continuing his labours on a ſubject in reſpect of which he is ſo well qualified to afford information the moſt intereſting and uſeful. In the volume before us, every thing which it is neceſſary for a traveller to India to be acquainted with is fully and minutely explained;—expences, diſtance, accommodation, food, money, bills of credit, mode of conveyance, deſcription of the country,—nothing is omitted which it is uſeful for him to know. There are two well-executed coloured maps—the one of the countries ſituated between Great Britain and the Eaſt Indies, with Colonel Taylor's route from London to Bombay;—the other of the Colonel's route from Aleppo to Buſſorah, acroſs the Deſart.—The book is admirably printed by Bentley, and on very fine paper.

New Inventions and Directions for Ruptured Perſons, teaching them the art of effectually keeping up Inguinal and Scrotal Ruptures. By W. H. T. Eſq. To which is prefixed, a Recommendatory Letter, by William Blair, A. M. F. M. S. &c. Second edition, with Additions. 8vo. Pp. 52. 2s. Hurſt. 1802.

THAT "Neceſſity is the Mother of invention" is an adage old as the Creation; and where its effects are rendered beneficial to ſociety the man who has ſuffered from its preſſure may be truly ſaid to have profited by miſery.—Theſe "new inventions" are the fruits of a long experience of the inefficiency of the common modes of treating one of the moſt afflicting diſeaſes to which the human body is ſubject;—and there is not one of them the efficacy of which the author has not eſtabliſhed by trial on himſelf or on others.—He is a gentleman of independent fortune, who publiſhes his book, merely for the humane purpoſe of communicating to others the relief which he has experienced himſelf; and we ſincerely hope that his directions will be ſtrictly followed by thoſe to whom they are addreſſed, and that the means of extending relief to ruptured patients, by him ſpecifically given to the hoſpitals for the purchaſe of truſſes, which he ſo ſtrongly recommends, will be generally

generally adopted. The utility and importance of his inventions muſt be acknowledged by all; and he is, therefore, entitled to the gratitude of the public.

Extracts, moral and ſacred; or, a few Hints ſelected from the Writings of the wiſe and good, in Support of the Cauſe of Religion and good Order. By the Rev. D. Young, M. A. Vicar of Caerwood, Devon. 12mo. 3s. 6d. Rivingtons. 1800.

SCHISMATICS and diſaffected men have ſo far excelled thoſe of a contrary deſcription, in induſtry and zeal, that far the greater number of this claſs of publications, compriſing ſelections from different writers, have been iſſued to the world under their auſpices, and for the evident purpoſe of diffuſing their principles. It is with pleaſure, then, we have obſerved, of late, in the true ſons of the Church, a growing diſpoſition to check this evil, by adequate exertions of their own. The extracts before us are made with judgment, and are well calculated for the inſtruction of youth; and of all thoſe who want either leiſure or inclination for the peruſal of larger works.

An eaſy and entertaining Selection of German Proſe and Poetry: with a ſmall Dictionary, and other Aid, for Tranſlating. By George Crabb, Author of a German Gramnar and German Dialogues. 12mo. Pp. 150. 3s. Johnſon. 1800.

THESE ſelections are calculated for the amuſement and inſtruction of ſcholars who have made ſome progreſs in the German Language; and they have every requiſite for that purpoſe.

Select Amuſements in Philoſophy and Mathematics, proper for agreeably exerciſing the Minds of Youth. Tranſlated from the French of M. L. Deſpiau, formerly Profeſſor of Mathematics and Philoſophy, at Paris. The Whole recommended as an uſeful Book for Schools. By Dr. Hutton, Profeſſor of Mathem tics at Woolwich. 12mo. Pp. 397. 5s. 6d. Kearſley. 1801.

The decided approbation of ſo able a judge, as Dr. Hutton, would, of itſelf, form a ſufficient recommendation of theſe Philoſophical and Mathematical amuſements, which contain every thing worth knowing in Hooper's rational Recreations, without the uſeleſs lumber with which that publication is incumbered, and which only tends to ſwell its ſize, and to enhance its expence. Dr. Hutton truly repreſents the production of M. Deſpiau, as "a very curious and ingenious work, compriſing a great deal of uſeful matter in a ſmall compaſs, and well adapted for communicating the knowledge of a great variety of intereſting particulars, in a manner at once familiar, clear, and amuſing."

Obſervations on the formation and uſes of the natural frog of the Horſe; with a deſcription of a patent artificial frog, to prevent, and cure contracted Hoofs, Thruſhes, Cankers, and Sand-Cracks. By Edward Coleman. 8vo. 1s. 6d. Johnſon.

MR. Coleman contends that the frog of the Horſe ſhould be accuſtomed to touch the Ground, with a view to prevent it from being ſo eaſily affected

by any extraordinary preſſure. The preſent mode of ſecuring it, by the form of the ſhoe, againſt ſuch preſſure is, of courſe, condemned, and is, moreover, charged with being the cauſe of various diſeaſes of the part. To remedy this alledged defect, an artificial frog is invented by M. C. the object of which, is to keep the frog, in a ſtate of continued preſſure. This is an invention, which appears to us to be more fanciful than ſpecious, but its merits, or defects can alone be aſcertained by experience.

Review of a Battalion of Infantry, including the eighteen manœuvres, illuſtrated by a ſeries of engraved Diagrams: to which are added the words of Command: with an accurate deſcription of each manœuvre, explaining the duty and aſcertainining the ſituation of the Officers, through the various movements of the Corps; forming an eaſy introduction to this part of the Syſtem of Britiſh Military diſcipline. 8vo. Egertons. 1801.

THIS book might with propriety be called, *the Volunteer's Vade Mecum*, for the information which it contains is ſuch as no officer of a Volunteer Corps ſhould be unacquainted with. We do not mean, however, by this remark, to limit its utility to perſons of that deſcription, for it is certainly calculated to be highly uſeful to all military men, on their firſt entrance into the ſervice.

Chronological Tablets: exhibiting every remarkable Occurrence from the Creation of the World; with characteriſtic Traits of each Event. Chiefly abridged from the French of the Abbé Lenglet Du Freſnoy. Arranged alphabetically, and augmented from authentic Sources to the preſent Time; particularly as regards Britiſh Hiſtory. Comprehending brief Accounts of Inventions and Diſcoveries in every Department of Science; and biographical Sketches of three thouſand illuſtrious or notable Perſons. With a Frontiſpiece, Octodecimo. Boards. 3s. Vernor and Hood. 1801.

IN a very *correctly* and *elegantly* written preface to this volume, we are informed, that "ſimilar *works* are, indeed, already in circulation; but the proprietor has reſolved not to reprint the *eldeſt* of theſe, on account of *its* comparative *demerits*: there then remain two others, with *whom* the editor expects to be compared; and without a *criminal wiſh* to depreciate the efforts of others, he places this little volume between the *voluminous verboſity* of one of theſe, and that affected copiouſneſs of the other, which repeats the ſame information under ſeveral heads."

We are alſo told that, "*by the economy of printing*, a page of duodecimo is introduced into a compaſs apparently not more than *half its bulk*." Were the title page of a performance conſidered as a criterion whereby to form a judgment of its contents, the labour of reviewing would be at an end, as an advertiſement would exhibit every requiſite information, and theſe *Tablets* would be referred to as a complete ſynopſis of authenticated chronological matter. We are fearful that the above ſpecious title-page may impoſe on many who feel themſelves willing to take all for gold that glitters; and, we muſt confeſs, when the editor of theſe Tablets had informed us that he did "not obtrude them on the Public, without a *thorough conviction* of their *utility* and CORRECTNESS!" we were not prepared to hunt for "*illiteracy*," omiſſions, and falſehoods.

Not having any other chronological work at hand, it is impoſſible for us to enumerate the defects of the one before us; but, whatever errors are charge-

chargeable on Lenglet Du Fresnoy and La Bruyere, they certainly are not responsible for those of its compiler. Our readers will form some idea of its "*utility*" and "*correctness*," when apprised that, with many others, the names of all the following persons are omitted: Zenobia, the Scipios, Tasso, the Comte de Buffon, J. B. Rousseau, Anne Boleyn, John Hadley, Esq. Dr. Price, Sir William Jones, Mason, the poe; and, what is still more *surprising*—for certain reasons obvious on the perusal of the work—Gilbert Wakefield, Mary Wollstonecraft, and Mary Robinson; who, if not "*illustrious*," certainly were "*notable*" persons! George Buchanan, the "*poet*," is mentioned; but, our editor does not appear ever to have heard of the existence of George Buchanan, the *historian*: Michael Arne, "the musician," has a space allotted to his memory; but, Dr. Thomas Augustine Arne was a being too insignificant to be noticed: Dryden is spoken of as an "elegant and correct scholar;" but, whether he were a lawyer, or a theologian, does not appear: all that is said of the celebrated Magliabechi, whose extraordinary memory is proverbial, is that, "Magliabechi, *author of Horace*, the *librarian*, died 1714, aged 81:" Dr. Blair is said to have died in 1782; and Macklin, the actor, is represented to have been only 97 years old, whereas it has been incontrovertibly proved that he died at the advanced age of 107 years, two months, and ten days!

With the exception of the "Regal Tablets," it is the height of imposition to denominate any thing presented in this volume "Biographical Sketches;" and, that our readers may form some judgment of these, we take the liberty of quoting the following conclusion of the account of Henry VIII:

"If good ever came of evil, it was, more especially the case in this king's capricious decapitation of his wives. When the Roman Pontiff could no longer warrant his extravagancies, Henry declared himself superior to the Pope—hence the reformation: He was a jolly fellow; loved women; and shewed it in a strange manner: he regarded the lives, liberty, and property of the people, as his own; was fond of flattery in the most *loathsome* degree; and chose his favorites from the *basest born* among the people."

We close this article, conceiving that, should the editor of the "*Chronological Tablets*" happen to cast his eye over it, he will not fail to apply the concluding lines of his preface to himself, and "*be abashed with reflecting on the very small portion of knowledge attainable by one man.*"

Exercises on the Globes; interspersed with some Historical, Biographical, Chronological, Mythological, and Miscellaneous Information; on a new Plan: designed for the Use of young Ladies. By William Butler, Teacher of Writing, Accounts, and Geography, in Ladies' Schools, and in private Families. Second Edition. 12mo. Pr. 339. 4s. 6d. Mawman. 1800.

THE first edition of this work, having been chiefly intended for private use was never advertised, and, consequently, never came under our cognisance. That any thing very new can be brought forward, in the form of Exercises on the Globes, is not to be expected: to those, however, who have perused Mr. Butler's *Geographical and Biographical Exercises*, &c. &c. his name will be considered as a sufficient recommendation to the performance before us; as they will know that, though facts themselves be not new, they may be exhibited in a new light, and converted into vehicles of much auxiliary information. Exclusively of the problems, and their examples, the arrangement of which is highly creditable to the author's judgment, the illustrations of the signs and constellations are enriched with many interesting

hiſtorical anecdotes, ſcraps of natural hiſtory, poetry, mythology, &c. and, on the whole, we conſider this as the cheapeſt book, not merely on account of its ſize, the firm texture of its paper, or the neatneſs of its typography, but for the quantity of inſtruction which it affords, that has, for a conſiderable length of time, fallen under our notice.

POLITICS and POLITICAL ECONOMY.

Reflections on the Preliminaries of Peace, between Great Britain, and the French Republic. 18mo. Pp. 16. 4d. Gurney, London. 1801.

THESE reflections which originally appeared in that miſchievous publication, the *Cambridge Intelligencer*, are the production of its proprietor, printer, and publiſher, Mr. Benjamin Flower, a moſt indefatigable labourer in the vineyard of Jacobiniſm. They unfortunately contain, amidſt ſome flagrant falſehoods, one or two moſt melancholy truths. After declaring that, the news of the Peace excites the moſt tranſporting emotions in his boſom, he *exultingly* proclaims, what is unhappily but too true, that "From France they (the Miniſters) have gained nothing: To France they have yielded *every thing*." This, without any ſtrained inference, or forced conſtruction, muſt be conſidered as a frank avowal of ſatisfaction, at the triumph of France, that is, at the triumph of rebellion, regicide, and atheiſm over lawful government, ſocial order, and the Chriſtian religion! Who after this will be diſpoſed to give the author credit for his aſſertion that he "feels for the humiliation of his country?" He is more conſiſtent when he tells us, that we have, during a period of warfare, been plundered by our ſtateſmen, of our invaluable rights! That our eſtabliſhed churches have been *profaned* by inſults offered to Heaven, "for ſucceſs in a war of *injuſtice*, *wickedness*, and *folly*;" and that *inflammatory* diſcourſes have been preached "to inſtigate men to *murder* their fellow men." All this is congenial with his feelings, conformable with his doctrines, and conſiſtent with his principles.

With a ſingle exception, as to the ſubverſion of our own conſtitution, we muſt admit the force of the following obſervation. "France has obtained not only every object, for which ſhe engaged in the war; but objects which the moſt ambitious of her monarchs never could, and which the moſt ambitious of her ſtateſmen, never hoped to, obtain." The noble Lord who ſubſcribed ſuch conditions, is, not inaptly called upon to conſider his paſt declarations. "Lord Hawkeſbury, ſo lately as the 28th of *February laſt*, aſſerted in the Houſe of Commons, 'that the preſent Government of France, ſtood on no Principles. The former governments, bad and dangerous as they were, yet were founded on Republican Principles; but the preſent had nothing to ſupport it. There was not a man in France, whether Royaliſt or Republican, who could poſſibly be attached to it; and the French nation muſt ſee with regret and indignation, their *Rulers* depoſed by an artful and daring *Corſican Adventurer*." Theſe certainly are not the *Memorabilia* of a *Socrates!*

"Mr. Addington, who, ſince he has been in place, has repeatedly declared his approbation of the plans, and conduct of his predeceſſor, Mr. Pitt, aſſured the Houſe of Commons, that no peace would ever be agreed to inconſiſtent

conſiſtent with our *honour!* When we hear either the late or the preſent miniſters talk of their *honour*, we are reminded of the *honour* of a certain knight in Shakeſpear's—*As you like it.*

Celia. Were you made the meſſenger—

Touchstone. No, by mine *honour*; but I was bid to come for you.

Rosalind. Where learned you that oath, fool?

Touchstone. Of a certain knight, that ſwore by his *honour* they were good pancakes, and ſwore by his *honour* the muſtard was naught: now, I'll ſtand to it, the pancakes were naught, and the muſtard was good; and yet was not the knight forſworn:—if you ſwear by that that is not, you are not forſworn: no more was this knight, ſwearing by his *honour*, for he never had any; or if he had, he had ſworn it away, before ever he ſaw thoſe pancakes, or that muſtard!"

The author aſks, very pertinently, what ground of exultation, the ſupporters of the war can have in the concluſion of ſuch a Peace? We leave it to theſe ſupporters to explain, how it is that they and the profeſſed Jacobins unite in their exultation, on this momentous event! To us the myſtery is inexplicable.

The different effects of Peace and War, on the Price of Bread-Corn; considered in an examination of Principles attempted to be established from the yearly rates of the market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Eſq. Author of Obſervations on the high price of Proviſions. 8vo. Pp. 60. 1s. 6d Wallis, 1801.

MR. Brand's publication, the object of which was to prove, that war had not a tendency to raiſe the price of Proviſions, was reviewed by us in a former volume of our work. Mr. Duthy maintains the contrary propoſition. The difference between theſe two writers, both of whom are intelligent men, ariſes from the difference in their principle of calculation. Mr. B. drew his inference from the prices, during the years of actual war, and actual peace; but his antagoniſt inſiſts that the influence, both of peace and war, extends beyond the period of their exiſtence, and therefore includes, in his calculation, the two ſubſequent years; that is, he includes in his eſtimate of *Peace-Prices*, the two firſt years of war; and in that of *War-Prices*, the two firſt years of peace. This principle of calculation may anſwer his particular purpoſe, but it is certainly not defenſible, by argument or fact. The price of proviſions will be found to depend, whenever the ſubject ſhall be fairly, and fully inveſtigated, (and ſurely the cruel neceſſity of the times, imperiouſly calls for ſuch an inveſtigation) on circumſtances almoſt wholly unconnected, either with peace or war; circumſtances which, if not regulated and controuled by Legiſlative wiſdom and Legiſlative interference, will, we fear, in conjunction with our enormous Poor Rates, on which they have a conſiderable influence, ſpeedily reduce this Country to the brink of ruin!

NOVELS AND TALES.

Letitia; or, The Caſtle without a Spectre. By Mrs. Hunter, of Norwich. 4 Vols. 12mo. Longman and Rees. 1801.

THIS is one of the very few novels which, in point of moral and religious tendency, demand, from us, an unqualified recommendation to every claſs of readers. "Be it however remembered, that the author aſſumes the right of telling her ſtory in her own way. She conſiders not the tale, but the application and inference to be drawn from the whole." One of her primary aims, in the progreſs of this work, appears to be to diſplay the ſuperiority of private, over public, education for females: to this ſuperiority we fully aſſent; but, though much good writing appear throughout the whole, the parts, in which Mrs. Hunter peculiarly excels, are the admirable moral and ſocial lectures which ſhe ſo plentifully and judiciouſly diſtributes. "If (ſays ſhe) after reading a book, I find I have acquired new ideas, new knowledge, new motives to virtue, and feel a glow which diverts me from meanneſs, and which prompts to what is generous and noble, I call it a good book, and ſcruple not to recommend it as ſuch." We have derived all the above advantages from the peruſal of *The Caſtle without a Spectre:* we "call it a good book, and ſcruple not to recommend it as ſuch."

Juſtina; or, The Hiſtory of a Young Lady. By Harriet Ventum, Author of Selina, &c. &c. Badcock. 4 Vols. 12mo. 1801.

OUR readers will perceive that the novel before us is neither the firſt nor the ſecond performance of this lady which has fallen under our conſideration. To each of her publications, the ſame cenſure and the ſame approbation may with juſtice be applied; for, however we may regret her deficiencies in accuracy and elegance of ſtyle, her unremitting exertions in the ſupport of virtue, and the reprehenſion of vice, entitle her to the meed of our applauſe. The plot of this novel is ſufficiently intricate, the incidents are ſufficiently numerous and diverſified, to excite intereſt and keep attention awake; and, if *Juſtina* receive all the attention which her virtue merits, her hiſtory will not long remain on the ſhelves of the bookſeller. Impreſſed with the juſtneſs of the paſſage which our author has modeſtly quoted, as a motto, from YOUNG, that,

"Who does the beſt his circumſtance affords,
"Does well: acts nobly."

we apply it to her, and diſmiſs her production with thoſe warm wiſhes which, from us, are ever attendant on works ſacred to the promotion of religion, morality, and ſocial rectitude.

POETRY.

The Valley of Llanherne, and other Pieces in Verſe. By John Fiſher, A. B. Hatchard. 12mo. Pp. 110. 3s. 6d. 1801.

"THE Valley of Llanherne" is, as our readers muſt ſuppoſe, a deſcriptive poem. It is written in the meaſure of the *L'Allegro* and *Il Penſeroſo* of Milton; exhibits a motley commixture of the gay and the grave,

grave, the ludicrous and the ſublime; and, to the claſſic reader, preſents a variety of paſſages which, but, for the author's acknowledgement of the ſources whence they are drawn, would be denominated plagiariſms. Many negligences in compoſition are apparent; but from ſome rays of genius which here and there burſt forth, we conceive the author to be capable of better things.

From the ſmaller Poems we ſelect the following *Sonnet*, deſcriptive of a ſtorm at evening, as entitled to the preference of the reader.

"What leads me forth at twilight's tranſient hour
To ſcale with painful ſtride the dreary ſteep,
To wait and watch the ſtorm-charged clouds that lour
In lurid horror o'er the troubled deep;
And e'en to brave the ſlant and ſleety ſhower,
Which hollow winds along the lee-ſhore ſweep.
Amid the howl of terror's haggard ſcene,
Where burſts the flaſh to light the bark diſtreſs'd,
Where yawn the gulphy waves with fate between,—
What is it here that charms the ſoul to reſt?
There is that ſtill can bid her ſit ſerene:—
'Tis the bright ray of conſcience gilds the breaſt,—
'Tis that I know my ſheltered roof doth ſcreen,
From every blaſt, her whom my ſoul loves beſt."

REVIEWERS REVIEWED.

The SOCIETY *for promoting* CHRISTIAN KNOWLEDGE *and* DR. VINCENT.

TO THE EDITOR.

SIR,

BEING a Member of the Society for promoting Chriſtian Knowledge and having obſerved at my bookſeller's a pamphlet publiſhed in defence of Public Education by the Rev. Dr. Vincent, *in answer* to a charge annexed to the Biſhop of Meath's Diſcourſe, publiſhed by that ſociety, I immediately purchaſed and peruſed it. Upon the pamphlet itſelf I have certainly formed an opinion, with which, however, you will not be troubled; becauſe a criticiſm upon Dr. Vincent's publication will more properly come under your own obſervation in another department of your work, But having read this Addreſs to the *most Reverend* the Lord Biſhop of Meath, (which is his Lordſhip's appropriate diſtinction, notwithſtanding the obſervation upon it in the Britiſh Critic) and having really thought that it added nothing to Dr. Vincent's character, I confeſs I was aſtoniſhed to obſerve the very fulſome praiſes beſtowed upon it in the Britiſh Critic, and which adulation muſt have been committed to the preſs, almoſt before the pamphlet ſo complimented was announced to the public.

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The very firſt paragraph in the Britiſh Critic is ſo contrary to the ſtatement of Dr. Vincent himſelf, who is evidently afraid that he ſhall incur the charge of *intemperance*, that, in a large company, many of whom were admirers of Dr. Vincent and his advocates upon the preſent occaſion, no other effect was excited but that of ridicule, when the writer of the pamphlet was declared by the Critic to have reconciled the natural warmth of a man, ſeverely injured, with *the temper of a Chriſtian* and even with *the delicate forbearance of politeneſs*.

When I ſaw this aſſerted, I looked at Dr. V.'s pamphlet again, ſuppoſing I had been groſsly deceived in my firſt remarks upon it. But conceiving I underſtand a little of what is to be expected from politeneſs; and that I have not read the Goſpel, without obſerving the temper which it breathes, I am inclined to aſk the ſuppoſed reverend Editor of the Britiſh Critic, in what page of the Goſpel it is that he finds his Bleſſed Maſter holding out a ſanction for ſuch ill nature, perſonal abuſe, arrogance, and ſelf ſufficiency, as I will prove to exiſt in the publication of Dr. Vincent.

In the very outſet of the work, Dr. Vincent admits, that Dr. Rennell and he had been reconciled by the mediation of ſome members of the ſociety for promoting Chriſtian knowledge; and he admits, in page 8, that the Biſhop of Meath could not be acquainted with theſe circumſtances; and yet becauſe that Right Rev. Prelate happens to touch on the ſame topic, on which not only Dr. Rennell, but every ſincere well wiſher to Chriſtianity and every Chriſtian parent muſt dwell with deep and heartfelt concern, Dr. Rennell is to be attacked, not only for the ſentiments themſelves, but for ſuppoſed violations of duty, which have no more to do with the ſubject before the public than any thing now paſſing in France, and which could only be introduced for the purpoſe of raiſing a degree of indignation againſt Dr. Rennell, and calling forth praiſes upon himſelf for diſcharging thoſe duties, which he inſinuates Dr. R. is in the habit of neglecting. This, I ſuppoſe, the reverend Reviewer calls Chriſtian juſtice: but in diſpenſing it, Dr. Vincent might have condeſcended to beſtow ſome praiſe upon a zealous fellow labourer in the care of the charity ſchool to which he alludes, as ſome compenſation for that moſt unmerited and uncharitable attack upon the very learned and reſpectable ſecretary of the ſociety for promoting Chriſtian knowledge, and not have left the world to ſuppoſe that he was the *only* clergyman that paid the leaſt attention to its concerns. If Dr. Rennell does not fulfil the duties of his ſtation, to his own maſter, he ſtandeth or falleth, and ſevere will be his account: but no failure of moral or religious duty in him can weigh any further in this argument, than as it may tend, by way of example, to confirm the truth of the aſſertion that religious education is not ſufficiently attended to in public ſchools.

Will the Reviewer be pleaſed to inform the public, as he ſtates himſelf to be ſo well acquainted with the characteriſtic features of the goſpel, where it is that our Saviour or his apoſtles have allowed the *aged* to boaſt, *" that they are too old for reformation, and that if they have not already done their duty, they cannot now change their method, their habits, and their opinions?"* If this declaration of Dr. Vincent be not arrogant and ſelf ſufficient, then however erroneous our opinions, however corrupt or wicked our habits, we may glory in them, and ſay, we are too old to be reformed, and be told by a preacher of the goſpel, that this is a Chriſtian temper. But we have not ſo learned Chriſt; we know, that we are not to be wiſe in our own conceits

ceits: and another ſcripture ſaith, Seeſt thou a man wiſe in his own conceit? There is more hope of a fool than of him.

Is it Chriſtian veracity for Dr Vincent to aſſert as he does in page 5, that the ſociety refuſed to attend to his application, *being prepoſſeſſed either of his delinquency, or of Dr. Rennell's veracity*, when Dr. Vincent knows from what paſſed two years ago, that the ground, on which the ſociety refuſed to interfere was, that it did not become them to be, as a body, parties to a diſpute between Dr Vincent and Dr. Rennell, though many of its members did ſucceſsfully mediate, as it is admitted, upon the occaſion.

In this part of the caſe, I would aſk the Reviewer, particularly if he be a member of the ſociety as I ſuſpect, who gave him authority *to criticize* the acts of that venerable body, and to declare that becauſe they did not chuſe to circulate Dr. Vincent's advertisements, they were guilty of injuſtice? Nay, the critic preſumes to doubt the propriety of the ſociety's circulating as eloquent and ſound a diſcourſe as ever was uttered in the cathedral of the metropolis. The Reviewer had better have made theſe obſervations in his place in the ſociety, and he would have been there completely refuted both by clergy and laity as learned, as religious, as calm, and bleſſed with as much Chriſtian temper, *as Dr. Vincent can command*, or as his Reviewer can claim for him. But I think the conduct of thoſe members of a ſociety, *which it is admitted does the most extensive good with the least possible parade*, highly cenſurable for preſuming to bring into public diſcuſſion and to arraign its proceedings, in reſiſting, by a majority of 17 to 4, the abſurd requeſt of one of its members, and to which, if it had yielded, the reſpect due to it muſt have for ever periſhed. Sorry I am, that indiſpoſition prevented me from adding my name to the majority upon that occaſion; but which majority is now to be inſulted by this man of Chriſtian temper by an inſinuation, (page 31) that the influence of the Secretary promoted the rejection of his requeſt;—when that reverend head of Weſtminſter School knows, from his own conſtant attendance at the board, for ſo many years, that there never was a man, who more faithfully and conſcientiouſly diſcharged any office, than the Rev. Dr. Gaſkin has done, nor who confined himſelf more ſtrictly to his own proper department in that place, than the very excellent perſon alluded to; and who, if he had not, would have long ago been denounced to the Society, by the Rev. Dr. Vincent, notwithſtanding *all that delicate forbearance of politeness*, which the Britiſh Critic has diſcovered in his pamphlet.

But this brings me to that part of the pamphlet, p. 6, which it is impoſſible the Reviewer could have read: for if he had, he can be no Chriſtian, who ſays, it breathes one particle of Chriſtian temper. Admitting for a moment that Dr. Rennell, and the Biſhop of Meath had *perſonally* offended Dr. Vincent, and that all his indignation, ſpeaking after the manner of men, was juſtifiable againſt them; what could induce Dr. Vincent, to libel the reſpectable and reverend perſon, who has long and meritoriouſly acted, happily for the Chriſtian world, as the Secretary of the ſociety for promoting the knowledge of Chriſtianity? Dr. Vincent, and every member of that Society, who attends to its concerns, knows, that Dr. Gaſkin is indefatigable in his attention to its beſt and trueſt intereſts, that he is inſtant in ſeaſon and out of ſeaſon; and that at the very time of his ſuppoſed delinquency, he was ſuffering under great bodily affliction, occaſioned probably by too great attention to the buſineſs of the Society, and the duties of his ſa-

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cred function. Of him, I will add from my own perſonal knowledge, that the Church of England does not reckon among her ſons, one, better verſed in her conſtitution, faith and diſcipline, nor of more active zeal, or exemplary piety, than Dr. Gaſkin. Is it to be endured, Mr. Editor, that ſuch a man is to be treated by Dr. Vincent, as one, whom neither curioſity, *nor duty* could prompt to the diſcharge of what his office, as Dr. Vincent inſinuates, required him to perform? And are we to be told by a friendly Reviewer, that Dr. Vincent abounds in Chriſtian temper, who moſt uncandidly endeavours to irritate the Biſhop of Meath (but whom he muſt greatly undervalue by making the attempt) againſt Dr. Gaſkin, who ſtands deſervedly high in the eſteem of that Prelate, and of every good man, by telling him "that no deference for his Lordſhip's rank, no attachment to his perſon, nor reſpect for his talents and abilities, could induce the Secretary to read one word of his Lordſhip's ſermon?" And all this ill nature is poured upon Dr. Gaſkin, becauſe he refuſed to violate his duty to the Society, at the ſolicitation of Dr. Vincent, who urged him to delay the publication of the ſermon, after he had received the commands of the Society to diſperſe it; and who wiſhed him to circulate his advertiſement, without the ſanction of the Society. If Dr. Gaſkin had yielded to theſe requeſts, the late vote of the Society proves, he muſt now have been labouring under its diſpleaſure, inſtead of the rod of Dr. Vincent. But the learned Secretary has received the thanks of his venerable conſtituents; and thoſe thanks muſt conſole him for the unfounded attack of one, who avows his piety to his nurſing mother to be ſuch, that though faults ſhe has, he would rather diſſemble than expoſe them; and that if one of her ſons had acted as Dr. Rennell has done, he would have diſowned him as an alien.

I think I have now diſproved the aſſertion of the Britiſh Critic, that this pamphlet is written with the temper of a Chriſtian, and it ſeems to me the ſpirit of the author is much better characteriſed by a valuable friend of mine, who, when he had read the defence of public education, wrote upon the blue cover the following paſſage from Fielding, "Indeed, if this man had an enthuſiaſm, or what the vulgar call a blind ſide, it was this, he thought a ſchoolmaſter the greateſt character in the world, and himſelf the greateſt of all ſchoolmaſters." I am, Sir,

Your moſt obedient ſervant,

S. D.

Biſhop of ROCHESTER*'s Charge and the* MONTHLY REVIEW.

TO THE EDITOR.

SIR,

I Have not obſerved in your valuable journal, any animadverſions on the treatment lately given by the Monthly reviewers, to the biſhop of Rochester. When their Review for September laſt was put into my hands the other day, my attention was naturally drawn to their account of the excellent charge which, in 1800, his Lordſhip delivered to the clergy of his Dioceſe; and with the firſt two or three ſentences of that account, I confeſs that I was pleaſed. I thought that thoſe heretics had at laſt ſeen their error, and returned to thoſe principles, which they ſo ably maintained, when the

the erudition of BADCOCK adorned their pages. I had proceeded, however, but a very ſhort way, when I perceived that their "virtuous indignation, on tracing the conduct of the French infidels," was altogether affected; and that "they applauded the animation and intrepidity manifeſted by the Biſhop of Rocheſter, in oppoſing himſelf to the whole phalanx of French impiety and Atheiſm," only that their apparent candour might give ſome weight to the language, in which they *cenſure* his Lordſhip. That cenſure, if juſt, applies to the language of St. Paul, as well as to that of the prelate, againſt whom it is more directly aimed; and I doubt not but the critic wiſhed his reader to extend it to the Apoſtle.

"We muſt confeſs, (ſays this meek-ſpirited Reviewer), that we could have wiſhed that, in the true ſpirit of the Goſpel, this champion for religion had *put to ſilence the foolishness of these wicked men.* When he terms Voltaire *a miscreant*, and a *crafty villain*, and Condorcet *a wretch*, every cool and reflecting reader will conſider theſe *abuſive* epithets, as inconſiſtent with the ſedateneſs of the epiſcopal character, and as offenſively *out of place* in ſo ſerious and diſpaſſionate an addreſs, as that of a Charge to the Clergy of the Chriſtian church."

What a pity it is, that theſe *cool* and *reflecting* Reviewers, have not told us the true meaning of the words *miscreant*, *wretch*, and *abusive*, to enable us to perceive the ſoundneſs of this criticiſm. If a *miscreant* be, as Johnſon has taught us, one who holds *a false faith*; a *wretch*, a *worthless sorry creature*; and *abuse*, *unjust cenſure*; we really cannot conſider his Lordſhip of Rocheſter, as *abuſive*, when he calls Voltaire a *miscreant*, and Condorcet, a *wretch*. Surely thoſe zealous Chriſtians, who are ſo indignant at the conduct of the French infidels, and who have themſelves accuſed Voltaire of horrid profaneneſs, in diſſeminating Deiſm, do not ſuppoſe that the philoſopher of Ferney held a *true* faith; and if they give credit to the character of Condorcet, as drawn by their friend Madam Roland, a *ſorrier* creature than he never exiſted.

Aye but "if Deiſts and Atheiſts rail, let not the Chriſtian give them *railing for railing, but contrariwise*; let him treat their ſcurrility with a dignified contempt, oppoſing ſolid reaſon to frothy declamation, and the ſubſtantial evidences of the goſpel to deluſive ſophiſtry."

Had this Chriſtian critic of cool reflection quoted the text of ſcripture entire, and referred his reader to the third chapter of the firſt epiſtle of St. Peter, whence are taken the few words which he has preſſed into his ſervice, he would have acted the part of a candid man. We ſhall not ſay that the part which he has acted is that of "a crafty villain;" but he has ſurely diſplaced the talents of an artful diſputant, who wiſhed not his reader to perceive, that what the apoſtle ſays, of "rendering railing for railing" relates not to controverſies about the faith, but to the domeſtic duties of private life. When Elymas the ſorcerer ſought to turn away the Roman Deputy from the faith, he acted not a more wicked or crafty part, than that which had been acted by Voltaire, for upwards of forty years. Yet ſo little had St. Paul of the meek ſpirit of our reviewer, that he ſcrupled not to addreſs him thus *; "O full of all ſubtilty; and all miſchief, *thou child of the Devil*, thou *enemy of all righteousness*, wilt thou not ceaſe to pervert the

* Acts, ch. xiii. v. 10.

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right ways of the Lord?" and even our Bleſſed Saviour himſelf frequently called the Scribes and Phariſees *hypocrites,* and *children of hell.* Were the epithets employed on thoſe occaſions by Chriſt and St. Paul *abuſive,* and *offensively out of place?* The critic, probably, thinks ſo; but you may venture to aſſure him, that St. Peter was of a different opinion, and that he alluded neither to his divine maſter, nor to his fellow-labourer, when he exhorted the ſtrangers of Pontus "to love one another—not rendering evil for evil, or railing for railing, but contrariwiſe bleſſing."

But ſhould not the advocate for Chriſtianity, "treat the ſcurrility of Deiſts with dignified contempt; oppoſing ſolid reaſon to frothy declamation, and the ſubſtantial evidences of the Goſpel to deluſive ſophiſtry?"

Certainly the Chriſtian advocate ſhould not oppoſe ſophiſtry to ſophiſtry; for the cauſe of truth needs not the ſupport of falſehood; and he who "anſwers a fool in this manner makes himſelf like unto him," and injures the cauſe which he meant to ſerve. "The fool, however, ſhould be anſwered according to his folly, leſt he be wiſe in his own conceit;" and therefore, if ſilence be dignity, even the ſcurrility of Deiſts muſt not be treated with dignified contempt. If we are not permitted to anſwer the objections of the infidel as plainly, and with as little reſerve, as he makes them,—nay, if we are not permitted to employ againſt him, every weapon with which he attacks us, "we engage him on unequal terms. And many will be diſpoſed to think moſt favourably of that cauſe, whoſe adherents diſplay the greateſt order; and ſome perhaps may be tempted, to impute to timidity, or to a ſecret diffidence of our principles, what might have been owing to a much more pardonable weakneſs*." Had the religious world contented itſelf with publiſhing a new edition of Leſlie's *Short method with the Deists,* on the appearance of every one of Voltaire's attacks on Chriſtianity, it would have oppoſed to his frothy declamation, ſuch ſolid reaſon as never will be overturned, and to his deluſive ſophiſtry, the ſubſtantial evidences of the goſpel; yet, had not the particular objections urged by him been obviated; his declamation expoſed to ridicule and contempt; and his deluſive ſophiſtry untwiſted, thouſands, and among them our reviewers themſelves, would have attributed the ſilence of the miniſters of religion, to a conviction that their cauſe was untenable; and the triumph of the Frenchman over the divine perſon, whom he calls *the wretch,* would have been deemed complete. Such are the natural conſequences of that moderation, which our Chriſtian critic ſo earneſtly recommends; and ſince he is evidently no fool, nothing leſs than that charity which thinketh no evil will ſuppoſe that he recommends it from any other motive than a vehement deſire to promote ſuch conſequences.

Biſhop Horſley having occaſion to notice the baffled ſquadrons of Socinianiſm, ſays, "The Patriarch of the ſect is *fled,* and the orators and oracles of Birmingham and Eſſex-ſtreet are dumb; or, if they ſpeak, ſpeak only to be diſregarded."

This was an additional offence to our candid Reviewer, who, after pleading the cauſe of Voltaire, thus pleads the cauſe of Dr. Prieſtley:——"We refer it to the ſenſe of mankind to determine, whether the term *fled,* in alluſion to Dr. Prieſtley's departure from this country, be juſt, and honourable

* Poſtcript to the 6th edition of Beattie's *Eſſay on truth.*

and

to the eſtabliſhed church. If Dr. P. *fled*, he muſt have been *driven*; and can that victory, in a matter of controverſy, be grouud for exultation, to obtain which, any kind of perſecution has been employed?"

And do you, Sir, in your conſcience, believe that any kind of perſecution *was* employed to obtain this victory, as you are pleaſed to call it? You know the contrary. You know that for many years Dr. Prieſtley unmoleſted, continued to bawl out;—"The ſunſhine of reaſon will aſſuredly chaſe away and diſſipate the miſts of darkneſs and error; and when the *majesty of the people is insulted*, or they feel themſelves oppreſſed by *any set of men*, they have the power to *redress the grievance*." You know that, after enlightening the people of Birmingham with this patriotic language, he and his friends, though warned of their danger, thought fit to inſult the *majesty of that people*, by celebrating the French feſtival of the 14th of July! The mob of Birmingham *feeling* its majeſty inſulted by *a set of men*, who audacioufly ſtyled all the friends of our happy conſtitution *slaves and idolators*, and who attempted, at the ſame time, to ſeduce them from their duty to God and their country, roſe *to redress the grievance*, by deſtroying the Doctor's property. This was nothing more than what he had repeatedly told them they had *a right to do*; but in the eye of our equitable law it was criminal. The ring-leaders of the mob were tried, and ſome of them ſuffered death; whilſt the inhabitants of the town where they aſſembled were obliged to indemnify the patriot of Socinianiſm and preacher of rebellion for the loſs which he had ſuſtained in a popular tumult excited by himſelf. And this was the perſecution * ſo diſhonourable to the Eſtabliſhed Church, which the Reviewer inſinuates drove the Doctor from his native country!!!

It is, however, undoubtedly true, that if the Doctor *fled*, he was *driven*, and it requires no great ſagacity to diſcover what *drove* him. He had been correſponding with the enemies, foreign and domeſtic, of his country? the government had become vigilant; the very circumſtance of his celebrating as a feſtival, the day ſtained with the blood of the innocent, and the deſtruction of an empire, would naturally turn the attention of the miniſtry to his conduct; and, conſcious that he could not be quiet at home, he was driven by his own reſtleſſneſs and fears to America, where he is as unpopular as he was in Birmingham. I am, Sir,

Your conſtant reader,

E. O. I.

Williams's Sketches, &c.

TO THE EDITOR.

SIR,

THE well merited caſtigation which you occaſionally beſtow on the Monthly and Critical Reviewers I have always conſidered as of very general utility. Not that I think you will ever be able to reform the principles of thoſe Journaliſts, though you may certainly contribute, and have already contributed, to make them write with more decency, of the religion

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* For a candid account of this pretended perſecution, we refer the Reader to *Observations on the Emigration of Dr. Joseph Priestley*, publiſhed in Philadelphia, and republiſhed in London, by Stockdale, 1794.

and

and laws of their country. I have not, of late, obſerved them pleading *directly* the cauſe of *Atheism* or of *anarchy;* and, of courſe, the poiſon which they diſſeminate cannot prove ſo univerſally fatal. The multitude can be led aſtray only by *plain* language. It muſt indeed be confeſſed, that the following language is not obſcure; and that the moſt illiterate peaſant cannot miſtake its meaning:

" We muſt not, (ſay the Monthly Reviewers *) exclude the ſucceeding obſervations on the charge of Atheiſm, ſo often brought againſt the French of the preſent period.

' Atheiſm, properly *diſtinguiſhed*, has, perhaps, as few advocates in France as in any other country in Europe; for the rejection of thoſe vulgar conceptions, which have led man to form the Divinity after his own image, ought not to be called by that name; and the number, I believe, to be very limited indeed, who do not acknowledge the *principle of Supreme Intelligence in the mechaniſm of the univerſe*, though they may *not give it* form or *ſubſtance*, or admit from deduction its *moral attributes.*'

Such, Sir, is the defence urged by the notorious *Helen Maria Williams, in her Sketches of the State of Manners and Opinions in the French Republic, &c.*; in behalf of her friends, the French, againſt the charge of Atheiſm; and the Monthly Reviewer quotes it, not only without reprehenſion, but with apparent approbation, as if it were, indeed, a complete proof of the piety of the *Great Nation!* But if it be *Theism* to acknowledge a *principle of Supreme Intelligence* in the mechaniſm of the Univerſe, *without ſubſtance*, and *without moral attributes*, I ſhould be glad to know what this *diſtinguiſhed lady*, and this learned critic would call *Atheism*. I have looked often into the writings of the Greek Philoſophers, and have been induced to conſider ſome of them as *Theists* and ſome of them as *Atheists*; but if the notions of Helen Maria Williams and her critic be correct, mine are extremely erroneous, as well as unjuſt to the memory of many pious men of antiquity! According to the fair author and her grave reviewer, Epicurus muſt have been a man of very ſound principles; for, though he repeatedly declares, that " his God had nothing to do with man nor man with him," he yet goes a ſtep farther than the *religious French*, by finding a ſubſtance for his natural attributes: Πρωτον μεν τον θεον ζωον αφθαρτον και μακαριον νομιζων†, *conſidering the Supreme God as a living Being immortal and happy*. Like the French he did not indeed, admit from deduction, the *moral attributes* of this immortal and happy Being: becauſe from ſuch attributes it would neceſſarily have followed, that God had *ſomething to do with man*, and *might call him to account for his conduct*. Whether it be any dread of a ſimilar reckoning that prevents Miſs Williams and her friends from admitting the moral attributes of their Supreme Intelligence, I know not; but the lady is much belied, if ſhe do not, like the Epicureans of old, reſolve all human happineſs and miſery into what *they* called παθος ηδονης και λυπης!

Strato of Lampſacus is another philoſopher of antiquity, whom I have been accuſtomed to conſider as an Atheiſt; but how egregiouſly have I been miſtaken, ſince that *good man* appears to have been the author of the French Creed! True; I was miſled by Cicero, who ſays, " Nec audiendus Strato,

* *Monthly Review*, for *May*, 1801. P. 87.

† *Diog. Laert. lib.* 10. *Segm.* 123. p. 655.

is qui Phyſicus appellatur, qui omnem vim divinam in *natura* ſitem eſſe cenſet, quæ cauſas gignendi, augendi minuendive habeat, ſed careat omni ſenſu, et figura;" but it would be an affront to philoſophy ancient and modern to compare Cicero to Miſs Williams or a Monthly Reviewer! So very different were the habits and purſuits of the Roman philoſopher, from thoſe of the *male* and *female* philoſophers of the Great Nation, that he has the impudence to ſay; "Fieri non poteſt, ut animus *libidini* deditus; *amore*, deſiderio, *cupiditate*, ſæpe *nimis copiæ*, *inopiæ* etiam nonnunquam impeditus, hoc, quidquid eſt, quod nos fecimus in dicendo, non modo egendo, verum etiam cogitando poſſit ſuſtinere."

To be ſerious, Mr. Editor, on a very ſerious ſubject; that "charity, which thinketh no evil," may lead a Chriſtian to ſuppoſe that the petulance and ſelf-conceit of Helen Maria Williams ſo completely hood-winked her underſtanding, that ſhe knows not the meaning of the words, which, like a parrot, ſhe has been accuſtomed to hear and taught to utter. But the ſame apology cannot be made for the critic. R. Griffiths and his aſſociates are neither illiterate nor incapable of cool reflexion. They know well what the illuminized *citizen* details on the refined Theiſm of modern France is the very ſink of ancient Atheiſm; and yet they have publiſhed the jargon as a complete vindication of the French Creed! The hearts of men are known only to God. It would therefore be impious preſumption in you or me to aſſign the motive which has induced them to give additional circulation and additional weight to that, which, if generally received, as true, would render the multitude ripe for every evil work. No man, however illiterate, can either love or fear a Supreme Intelligence, which has neither *ſubſtance* nor *moral attributes;* and ſurely very few men can conſider ſuch an intelligence as any thing elſe than an abſtract idea, or, in other words, a fragment of the imagination. Is there not ſome law in force, which makes the *retailers* of Atheiſm amenable, even in this age of freedom, to the courts of juſtice? A great Philoſopher, who was likewiſe a free inquirer, treating of Atheiſm and its conſequences, thus expreſſes himſelf*:—"Is it not unjuſt to puniſh actions, when the principles from which they directly flow are tolerated and applauded by the public? Can any thing be more inconſiſtent than to condemn in practice what is approved in ſpeculation? Truth is one and the ſame, it being impoſſible a thing ſhould be practically wrong and ſpeculatively right." In this ſentiment you, Sir, doubtleſs, concur, as does

Your conſtant reader and admirer,

A THEIST.

A Layman's Account of his Faith and Practice, as a Member of the Epiſcopal Church of Scotland; published with the approbation of the Biſhops of that Church; to which are added, ſome Forms of Prayer From the moſt approved manuals, for aſſisting the devotion of Private Chriſtians, on various occaſions. With a Letter from the Rev. Charles Daubeny to a Scotch Nobleman on the ſubject of Eccleſiaſtical Unity. 8vo. Pp. 181. Edinburgh. Printed by John Moir, Paterſon's court, for all the bookſellers. 1801.

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* Minute Philoſopher, Dialogue ii.

WHEN first we entered upon our critical labours, and resolved to devote a portion of our Review to the detection of those critics who had long been practising upon their readers that *German trick* of commending mischievous publications, and detracting from the merits of those which had a wholesome tendency; that so they might poison the public mind, under the fair pretence of improving it; we little expected to be reduced to the painful necessity of inserting the name of the British Critic in this department of our work. We deprecated, it is true, its occasional abandonment of those principles on which it was established; but, though its editors had shewn themselves pusillanimous, we did not conceive that they *could* descend to mis-representation, but concluded, that they would continue silent where they were *afraid* to commend; and thus, if they promoted not the Church's cause, would, at least, keep themselves unimplicated in the conspiracy against it. But it is a difficult matter to continue, for any length of time, neither "*hot nor cold*," that overcaution not to appear "*too zealously affected*" has a natural tendency to betray the votaries of moderation into the opposite extreme. We are provoked to these reflections by a most pitiful attempt made by a writer, in the last number of the British Critic, to blast the reputation of the work before us, and we are at a loss which most to reprobate; the baseness of the design itself, or the artful manner in which it is conducted. The critics introduce their strictures with observing that they have "read it with much pleasure," and immediately begin to pull it to pieces. We cannot help figuring to ourselves the purring of a cat when a mouse appears in sight, as we read this introductory observation: nor are we less forcibly reminded of the antics of that little critic, whilst torturing to death its prey, as we read the two succeeding pages. But we shall forbear all farther desultory observation; and now restrict ourselves to the substantiating the two charges we have specified above. And first we say, their design is base; and can any thing be more so than for churchmen to insinuate that the government and discipline of the church are matters of perfect indifference? and to disparage a work for this only cause, that it lays a considerable stress upon these two particulars; treating of them as among the essentials of Christianity. We know that in other parts of this Review they have told us that "they consider the constitution of the church as highly important, and that they have the same notions of that constitution with this layman"—"that if it be thought that the constitution of the church is too frequently brought into view as an object of the very *first* importance, they beg leave to reply, that it is certainly an object of *great* importance." We know that they have said this, and they dared not but have said it; but our assertion is founded upon a preceding passage where they have insinuated directly the reverse; and it is as follows—"The author, whoever he may be, writes so like a young clergyman, zealous in the cause of conversion to *his own* church, that, but for the patronage under which the work is published, added to some inaccuracies in language and in fact, we should with confidence have given it to a clerical author." Now, if there be any meaning in this passage, its object is to insinuate that the Episcopalian and Presbyterian congregations in Scotland, are equally churches of God; and that experienced divines (such we suppose as the editors of the British Critic) have altogether abandoned those contracted notions that one communion is better than another.—Convinced at length, that provided a man is *sincere*, and lives up to the profession he makes, he is equally *entitled* to the benefits of our Saviour's redemption, whether he be a member of the church or the conventicle.

conventicle. And as this is their opinion with regard to one part of the United Kingdom, we ſuppoſe it is ſo alſo with regard to the other, and therefore they muſt deem a meeting-houſe and a church in England, to be alſo alike members of that Catholic body of which Jeſus Chriſt is the head; for we can ſcarcely perſuade ourſelves that, in contradiction to our articles, they are converts to the ſtrange notion, that eſtabliſhment makes the church. Now we ſhall be obliged to them to reconcile, for our ſatisfaction, a few difficulties which, upon theſe their principles, we cannot in any degree unravel. Firſt, how this poſition accords with what they preſently aſſert, that their "opinions of the conſtitution of the church is the ſame as this layman's;" for moſt certainly he ſees a very eſſential difference between the two communions; he ſees that the Preſbyterians have no commiſſion to ſanction any one of their miniſtrations, and therefore are without a *ground* for the hope they entertain; and his pointing out this is what has given them ſo great offence. Secondly, we ſhall be obliged to them to reconcile it with what they tell us of the Scotch Reformation; that thoſe who effected that were "a turbulent crew of armed fanatics;" for is not this phraſe alike deſcriptive of thoſe who founded the preſent eſtabliſhment, and may it not be ſaid of them in St. Stephen's words—"as your fathers did ſo do ye," (Acts vii. 51.) for where ſhall we find one enormity in the former ſubverſion of the church, which has not its counterpart in the latter; and we beg of theſe critics candidly to tell us, whether if the church of Scotland was again to be reſcued from its ſtate of bondage (which God in his good time grant!) it could with leſs propriety be ſaid, that "it was reſcued from the popular influence of Preſbyterian fanaticiſm," than they have ſaid ſo of its former deliverance; for has Preſbyterianiſm changed its nature? Was it fanataciſm then, and is it ſound doctrine now? or, can that which was corrupted at the fountain acquire purity in any part of its courſe? And, laſtly, we ſhall be obliged to them to reconcile this their poſition with what, as members of the Church of England, they profeſs to believe; for ſhe knows of no church but *one*; viz. that Catholic and Apoſtolic Church of which herſelf and the Church of Scotland are alike "pure and reformed parts;" and ſhe acknowledges no conſtitution to be of divine origin but that which is eſtabliſhed on them. For thus ſhe teaches us, in the Preface to the ordination ſervice: "It is evident unto all men diligently reading holy Scriptures and ancient authors, that from the apoſtles' time there have been theſe orders of men in Chriſt's Church; biſhops, prieſts, and deacons: which offices were evermore held in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, &c. and admitted thereto by lawful authority."—And what is here conſidered lawful authority is afterwards defined to be "epiſcopal conſecration or ordination." We are at a loſs, therefore, to diſcover what *honeſt* meaning can be attributed to this critic, when he talks of a young clergyman zealous in the cauſe of converſion to the government and diſcipline *of his own* church. By *his own church* we ſuppoſe he does not mean us to underſtand ſomething diſtinct from *Chriſt's Church*, but an integral part of that Catholic body; and if ſo, we are here taught, that its government was ſettled in the apoſtles' time, and has continued unaltered ever ſince. The Nicene Creed moreover expreſſes the ſame when it characterizes the Church as "Apoſtolic." Wherever, therefore, is the church, there muſt this government be; for it is, by divine appointment, its vital principle: for how can man believe without a preacher? and how can he preach except he be ſent?—ſent, as Aaron was,

by one having authority ſo to do; and thus our article defines the Church; for it makes the due adminiſtration of the ſacraments eſſential to its exiſtence: and what it conſiders neceſſary to their due adminiſtration, may be ſeen by examining the introductory queſtions to the ſecond part of the office for private baptiſm where the firſt article of enquiry is into the lawful call of the Miniſter who performed that part; that being to be aſcertained, even before the matter wherein and the form wherewith the child was baptiſed, are examined into. Though there are, therefore, what are, for diſtinction ſake, called particular churches, there is no ſuch thing as particular government—that is as univerſal as the faith; and to inſinuate the contrary is moſt baſe in Miniſters of the Church of England, who have ſubſcribed to poſitions directly the reverſe.

But they are not content with this by blow, but they follow it up with a ſtill more malignant obſervation.

"It has to uſe the words of Ariſtotle, a beginning, a middle, and an end; but the beginning is *the Conſtitution of the Church*; the middle is *the Conſtitution of the Church*; the end *is the Conſtitution of the Church*; and nothing is deemed valuable, either in faith or practice, which does not tend to preſerve that Conſtitution in its apoſtolical purity." The former of theſe two aſſertions is a moſt groſs falſehood, for ſcarcely is the Church mentioned from the 20th to the 90th page. The intermediate ſpace is devoted to the illuſtration of our Liturgy, and to the inforcement of the various duties of our holy religion; and even in the introductory and concluding pages, where mention of the Church frequently occurs, its conſtitution is far from being the only topic inſiſted on, various other very important particulars relating to it being moſt lucidly diſcuſſed. But we need not ourſelves have expoſed the falſehood of this repreſentation of the work under conſideration, for the Reviewer has contradicted it himſelf towards the concluſion of his criticiſm; for there he tells us that much uſeful inſtruction may be derived from the work, "not only concerning the Church and the authority of its Miniſters, but alſo concerning every article of faith and practice neceſſary to the ſalvation of a Chriſtian;" which is juſt the account of it we have ſtated above, in contradiction to his wilful miſrepreſentation. But ſuppoſing the Conſtitution of the Church had been the prominent feature of the work, did it become churchmen to mention this as a diſparaging circumſtance. We cannot help ſuſpecting that he who penned this paſſage is at beſt an occaſional conformiſt—that he has a ſneaking kindneſs for the tabernacle; but for the ſake of the loaves and fiſhes lays a reſtraint upon his inclinations.

But we leave him to reconcile his inconſiſtencies, and turn to the next aſſertion he has advanced—"that nothing is deemed valuable by the author of this work, whether in faith or practice which does not tend to preſerve that Conſtitution in its apoſtolical purity;" and to this we moſt cordially aſſent; and, though ſpoken to the diſcredit of the work, we doubt not our readers will think with us that it is the beſt recommendation it could receive, and applying Horace's maxim—

"Fas eſt et ab hoſte doceri,"

will profit by a hint dropped from a quarter ſo free from all ſuſpicion of partiality. There are, indeed, ſome new fangled notions of ſpiritual religion, deemed valuable, perhaps, by this critic, which ſo far from tending to preſerve the Conſtitution of the Church in its apoſtolical purity, will ſhortly leave us no Church at all if thoſe who ought to diſcountenance them

continue to give them that encouragement, which we have ſo often deprecated; probably therefore theſe may be the particulars alluded to. But ſurely it favours a little of preſumption in the ſame breath to acknowledge that the Conſtitution of the Church once exiſted in "apoſtolical purity," and to inſinuate that there may be "valuable particulars in faith and practice," which have a tendency to improve upon this holy order of things, or which even contribute not to preſerve it in this its primitive ſtate; for theſe muſt be ſome later diſcoveries than thoſe made to mankind in the Apoſtolic age; for then moſt certainly nothing was deemed valuable which in the leaſt degree tended to diviſions. Unity was the ſun of the apoſtolic ſyſtem. All the other lights then revealed to us from Heaven kept their courſes round it, and it fixed the bounds to each. The kingdom of Heaven never ſuffered greater violence than it did then. But the violent ones, who then took it by force, contended *lawfully* for this prize of their high calling, like the ſtars againſt Siſera, they fought in their *courſes*, and did every thing decently and in order, as they have required us to do after their example; that ſo we, like them, may keep the unity of the ſpirit in the bond of peace. For a confuſion of tongues, they well knew, had no tendency to expedite the building up the nations into an holy temple in the Lord. Nor is it better calculated to preſerve this temple entire after it has been built up. That can alone be done by every joint continuing to ſupply its part towards the aptly joining together and compacting of the whole. Our Saviour had deeply impreſſed this important truth upon the apoſtles' minds by that affecting petition offered up to him by God juſt previous to his paſſion, wherein he prayed not for them alone, but for thoſe alſo which ſhould believe on him through their word, that they might all be one as his Father and himſelf, that the world might believe that he had ſent him, (John xvii, 20, 21.) Here is pointed out to us the reaſon why the unity of the Church was ſo greatly deſired by him, and the force of this reaſon we alas too ſadly feel! for how often are our deſſentions caſt in our teeth to juſtify infidelity. O! would our Biſhops attend to this as their predeceſſors the apoſtles did before them, and they would contribute much more effectually to the enlargement of the flock of Chriſt, than by delivering charges recommendatory of ſpiritual religion, a term to which a Quaker or a Methodiſt may be able to affix a meaning, but which the ſound Churchman does not underſtand. It is a religion double diſtilled—its ſubſtance all evaporated in fumo, and may ſuit us when we are out of the body, but leads only to confuſion and every evil work while we remain in it; rendering forms and ordinances in the opinions of its votaries unneceſſary, nay burthenſome, inaſmuch as they charge them with ſtinting the ſpirit, i. e. in ſober language, checking the vagaries of a diſtempered imagination. If we only make men believe in deed and in truth, our work is done; they will then be ſpiritually mended of courſe, and our Saviour here has taught us, that the way to do this is to be joined together ourſelves, after the ſimilitude of his union with the Father. Surely he knew which was the readieſt way to build up his own kingdom. O! would they, whom he has appointed his "Overſeers" to ſuperintend in theſe our days the carrying on of this work, but make experiment of the ſucceſs of the plan which he himſelf has laid down! O! would they diſcountenance by every means in their power the uſe of that "untempered mortar" which once cauſed our Church to totter to its foundations, and inſtead thereof recommend, both by precept and example, that prepared ready to their hand, by thoſe wiſe maſter builders of the apoſtolic age, approved even by our own Church in its canons, its articles, and its

liturgy! The evils we deprecate would ſoon appear leſs alarming, and we ſhould gradually grow into the ſimilitude of the heavenly Jeruſalem "which is a city at unity in itſelf." But our Saviour did not only pray for the unity of his Church, but eſtabliſhed the conſtitution of it that he might preſerve it entire. For this purpoſe, ſays St. Paul, he gave the different orders of the miniſtry, (Eph. iv. 11—14.) Hence, moreover, thoſe frequent commands to ſpeak the *ſame words* with one *mouth*, as well as mind to glorify God, to keep the *traditions*, as well as the written word, that ſo the Church might appear one and the ſame in all *times*, as well as in all places. Let us not then hear any more of valuable articles of faith or practice, which contribute not to the preſerving the Conſtitution of the Church in its apoſtolical purity. "*We know of none ſuch—neither the Churches of God!*"

For the boldneſs we have preſumed to uſe, our anathema is at hand. "This is ſuch a view of Chriſtianity as we ſhould not look for from the pen of a layman, or indeed from any pen but that of a man heated with eccleſiaſtical controverſy, in which few laymen of the preſent day are diſpoſed to engage?" We ſuppoſe this critic forms his notions of laymen from his own aſſociates, and then we wonder not at his ſurpriſe that a layman ſhould ſtand forward in ſupport of the Conſtitution of the Church, and ſpeak of it as one of the eſſentials of Chriſtianity. It is a ſubject too antiquated and obſolete for the luminaries of this enlightened age, and beſides it betokens the "man to be heated with eccleſiaſtical controverſy"—a moſt unchriſtian ſort of intoxication! and very ſhocking, we doubt not, to the feelings of the Britiſh critic; who, ſooner than give offence, would concede, we fear, almoſt every point for which an adverſary were diſpoſed ſtoutly to contend. But is eccleſiaſtical controverſy then to be put to ſilence? or is it to be carried on without warmth or animation in the meaſured periods of ball-room converſation? It is remarkable that this moderation, the idol which theſe critics worſhip, is to be found but in one paſſage throughout the whole Bible, and it would not have been there had our tranſlators properly rendered the original. for the ſenſe we apply to the term differs very widely from that the apoſtle intended to expreſs. Terms ſynonimous to it are, indeed, made uſe of in ſcripture, and produced merely for the purpoſe of expoſing the quality they denote to reprobation, whereas Chriſtians are required to contend for the faith, to be zealouſly affected in a good matter, and, imitating Paul, to give place by ſubjection, no not for an hour on any point in which the honour or the ſecurity of religion is in the leaſt degree concerned.—"Few laymen, however, of the preſent age," we are told, "are diſpoſed to engage in it." Alas! it is too true, but is it acting a friendly part to expoſe our nakedneſs; or, perhaps, theſe Reviewers intend it as a compliment to the preſent generation, that they are what this "not tolerably educated" layman moſt ſignificantly calls "Chriſtians at large," like ſome of our independent newſpapers, open to all parties and influenced by none. The above quoted petition of our Saviour, however, proves that it is not ſufficient to believe, we muſt alſo be united: and, therefore, ſurely this view of Chriſtianity is ſuch an one as any layman would take, who is deſirous of a reaſon for the hope that is in him; and we are happy to find that there are a few in the preſent age who ſtill take this view of it; with theſe few, we deſire to be united in life and in death, and leave the Britiſh critics to follow their own multitude. But though there are ſo few among the Laity of the Church of England, probably in the Scotch Church, a layman, who views Chriſtianity as a kingdom having a form of government appointed

appointed for it by Chriſt, may not be a "rara avis" even in the "age" of unbounded liberality; and it is very probable that ſo far from being an uncommon opinion, it is the opinion which generally prevails amongſt all the members of that venerable though perſecuted communion; for otherwiſe they would be of all men mo foolish in keeping ſo long as they have done diſtinct from the Eſtabliſhment. The only rational account that can be given of their conduct is, that, like Moſes, they rather chuſe to ſuffer affliction with thoſe they deem the people of God than enjoy the pleaſures of ſin for a ſeaſon; and if this *illiterate* layman may be allowed to ſpeak the minds of his brethren, his will appear the real ſtate of the caſe; for ſpeaking in the name of all the members of the Church,—not the Kirk of Scotland (a diſtinction which we hope will be always moſt religiouſly preſerved) he ſays, "the principal and moſt affecting cauſe of our maintaining a ſeparate communion from that which in this part of Britain, has the law and majority on its ſide, is the unhappy breach it has made in the chain of ſucceſſion which leads up to the Apoſtles and to Chriſt; and that woeful defect in the miſſion of its Miniſters, which we fear muſt affect the purity of its worſhip and the validity of its ſacraments." If this layman then is to be credited, and (out of the profound reſpect theſe critics profeſs for the Biſhops in Scotland who have patroniſed his work) we conclude they will credit it, the view of Chriſtianity here given is ſuch as many laymen in that part of the united kingdom conſider as the only ſcriptural view of the ſubject, though here alas! ſuch ſound members are ſcarce; and the few there are, too choice in the company they keep to give ſuch writers as this critic an opportunity of knowing any thing of their number.

But now we are about to make a ſurpriſing diſcovery. Our readers doubtleſs from the quotations we have made from this Review will have perſuaded themſelves that the notions of the laymen and theſe critics were as oppoſite as the two poles. No ſuch thing—they are in perfect harmony—"We have (ſay they) the ſame notions of the Conſtitution of the Church as this layman." Is it ſo, Gentlemen? then at length you have furniſhed us with a key by which in future we may unravel your myſterious pages which of late, we confeſs, have ſtaggered us not a little; we muſt interpret them by the rule of contraries, and conſtrue your cenſures into approbation, and your applauſe into diſparagement, and then we ſhall come at your meaning; and in good truth ſo indiſcriminately of late have both the one and the other of them been dealt about, that it is probable, by ſo deciding, we ſhall be as often right as wrong in our judgement. But they differ in opinion concerning the Church itſelf, though they have the ſame notions of its Conſtitution. "We do not think (they ſay) that the faith was delivered to the ſaints or the duties of Chriſtianity preſcribed to them for the ſake of *the Church*; but that *the Church was eſtabliſhed to preſerve the purity of the faith*, and to *enforce the practice of the Chriſtian duties*. The church and the faith were both from God, but the former is ſubordinate to the latter." This is what they "*conceive*," and a very pretty *conceit* it is; but though we admire their ingenuity in *conceiving* it, we very highly diſapprove of their preſumption in publiſhing it to the world, becauſe, by comparing it with what ſcripture has revealed upon the ſubject, it appears to be like many other *conceits*, which *conceited* men allow themſelves the liberty of *conceiving*—"after the tradition of men and not after God." The promiſes of God are made not to mankind at large, but to the church—"Chriſt gave himſelf for the church." The church therefore is one of the articles of faith; and has

been placed in our creeds from the beginning, becauſe it is within the Church alone that its other articles are of any avail. A man muſt by baptiſm be added to it, before he can ſay "to me is the word of this ſalvation ſent;" and baptiſm he can only have from one who bears the apoſtolical commiſſion, becauſe that was univerſal; it extended to all times and to all places. "To every creature in all the world" were they to preach the Gospel, and their commiſſion was for this purpoſe lengthened out to the end of time, till when Chriſt promiſed to be with them in the adminiſtration of this ſacrament, and ſuch a promiſe we do not read he ever made to any beſides. How, therefore, the Church can be at once a part of the faith and ſubordinate thereto, we confeſs ourſelves at a loſs to diſcover, and ſhall therefore thank theſe critics for a farther explanation. We like not this ſplitting of hairs—this making of diſtinctions where there is no difference—this miniſtering of queſtions rather than godly edifying, and out of concern to the credit and uſefulneſs of the Britiſh Critic, we will conclude our obſervations upon this part of our charge againſt it, with giving its editors a piece of advice out of Biſhop Hall—a Prelate whoſe works we earneſtly recommend them to ſtudy. "Let me adviſe you (ſays he, to one about to be ordained to the miniſtry) ever to walk in the beaten road of the Church; not to run out into ſingle paradoxes; and if you meet at any time with private *conceits*, that ſeem more probable, ſuſpect them and yourſelf; and if they can win you to aſſent, yet ſmother them in your breaſt; and do not dare to vent them out, either by your hand or tongue, to trouble the common peace. It is a miſerable praiſe to be a witty diſturber." (Epiſt. 5.) We have now done with the firſt part of our charge againſt theſe Reviewers—the hoſtility diſplayed by them in this criticiſm againſt the Church in general, and more particularly againſt that venerable member of it, ſtill preſerved in Scotland. Its deſtitute ſtate ought to have moved them to ſtand forward in its defence, inſtead of joining with its oppreſſors in lifting up the heel againſt it. Alas! that they could ſee how nearly it concerned their own peace, to fight its battles rather than do farther deſpight unto it now that it is brought low—we may be ſiſters in affliction e'er it be long; God grant we may not be forſaken to ſuch "miſerable comforters!" But if they were reſolved to oppoſe, ſurely it would better have become them to have been open enemies; but the manner of their oppoſition is, if it be poſſible, more baſe than the oppoſition itſelf. They have diſparaged the work, they would have us believe, "by no means with the view of detracting from its merits," but purely for the ſake of juſtifying the Biſhops in attributing it to a layman, and this, though in the beginning of their review, they would not for the world ſuppoſe that theſe "Proteſtant Biſhops would give their countenance to a pious fraud;" yet towards the concluſion of it they bring the charge regularly againſt them, and applaud them as judicious in ſo doing—admirable conſiſtency! Nay, they have done worſe than this, for, with malicious ingenuity, they have moulded in their own fancies a *young* Clergyman, of whom they have made as frightful a figure as they could, by repreſenting him as full of "*zeal* heated with eccleſiaſtical controverſy," "entangled in its labyrinths," and yet "not tolerably educated," and they have uſed him as a ſtalking horſe through whoſe ſides they might caſt contempt upon thoſe venerable fathers of the Church, and render their characters and their cauſe odious; for they take care to acquaint us that this view of Chriſtianity was publiſhed with the approbation and under the patronage of the Biſhops; who, notwithſtanding

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the clumſy excuſe the Reviewers have framed, aggravating thereby their former inſolence, would deſervedly ſuffer very conſiderably in their reputation, did there really exiſt ſuch inaccuracies in language, and, in fact, as they would fain perſuade us, on their own ipſe dixit, to believe. But, in our next, we ſhall examine the facts on which theſe charges are founded.

(To be continued.)

Dr. Campbell's Lectures, and the Epiſcopal Church of Scotland.

TO THE EDITOR.

SIR,

AT a time when the world teems with publications, which have a direct tendency to overthrow religion, to corrupt our morals, and to ruin ſociety; it muſt give great pleaſure and ſatisfaction to every lover of Chriſtianity, every true ſon of the Church, and every friend of humanity to reflect, that in your Magazine and Review we find a very conſpicuous exception to the too general rule of modern publications. That your work is conducted in a very able manner, muſt be apparent to every one that peruſes it; and to every man of ſound principles, it will as readily appear, that the abilities diſplayed therein, are exerted in the beſt of cauſes, and for the moſt ſalutary and benevolent purpoſes. It would perhaps be thought an injuſtice to the whole, if I were to mention any particular parts of your work, as being more worthy of attention than the reſt: but I am of opinion, (and in this I hope you will concur with me,) that even in works of general merit, ſome parts are peculiarly intereſting. Without therefore in the leaſt detracting from the merit of any part of your valuable work, I beg leave to remark that no part of it pleaſed me better, than your learned and candid Review of Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory. When errors are propagated even by men of inferior talents, it is highly proper they ſhould be controverted: but when they are diſſeminated by men of learning, abilities, and fame, the advocates of truth are particularly called upon to exert themſelves. I was very much ſurpriſed to find ſome Reviewers, who profeſs to be members of the Church of England, contenting themſelves with merely pointing out the beauties and excellencies of theſe Lectures: this was in fact laying a ſnare for the ignorant and unwary, by exciting them to peruſe them indiſcriminately, without apprizing them of the great and fundamental errors that frequently occur, the which being embelliſhed by an elegant ſtile of language, and enforced by ſubtle and abſtruſe reaſonings, are not always perceptible to the unlearned and unſkilful, which certainly compriſes by far the greater part of mankind; and if I rightly underſtand the nature and deſign of Reviews, it is for the uſe of ſuch they are principally intended. That Dr. Campbell was a man of great learning and ſplendid abilities, is not, yea cannot, be denied, but theſe are by no means to ſtand in competition with truth; when therefore you expoſed, and (I heſitate not to add) refuted his errors, you diſcharged a duty you owe to the Public, without in the leaſt injuring him.

No part of your remarks appeared to me to be more judicious or more neceſſary, than what related to the Epiſcopal Church of Scotland. Every unbiaſſed perſon will conſider what you have ſaid, as being a complete vindication of the Scottiſh Biſhops, and a fair refutation of all that Dr. Campbell

bell has advanced againſt them. It is truly ſurpriſing that any one acquainted with hiſtory, and who conſiders the Church as being diſtinct from, and independent of, all other ſocieties, ſhould entertain the ſmalleſt doubt of the validity of their orders. But it is no way extraordinary, that the Scotch Epiſcopal Church ſhould be attacked by Preſbyterians; having ſeparated themſelves from her communion, it is neceſſary for them to ſay ſomething, though at the ſame time it may be obſerved, that it very ill becomes them to ſpeak about orders. Would to God ſhe had no other enemies; but this is very far from being the caſe. Will you believe it? will the world believe it? that men who ſtile themſelves Members of the Church of England, even Clergymen who have been regularly ordained by the Biſhops of that Church, and profeſs to adhere to the principles of the ſame, are her moſt deadly foes, moſt ready to tear her in pieces, and moſt ſucceſsful in doing it! They pretend (and nothing but a pretence it can be called) to officiate here by the authority of the Engliſh Biſhops, which is both falſe and ridiculous. Every one knows that the Engliſh Biſhops have no authority in Scotland, and it is equally clear, that it is not neceſſary they ſhould. Nevertheleſs, as ſeveral of them are men of abilities and engaging manners, with the help of the aforeſaid pretence, they draw after them multitudes of people who otherwiſe would join in communion with the Scottiſh Biſhops, and then, fancying themſelves independent, deſpiſe thoſe Biſhops, and contemn their authority, and in fact labour to make the people believe all that Dr. Campbell has ſaid againſt them. Repeatedly have the Scottiſh Biſhops invited them in the moſt friendly and chriſtian manner to join in communion with them; in doing this, they could have no ſelfiſh views, ſuch being impoſſible—no ſinful terms are required, nothing but what they already profeſs: yet, ſtrange to tell, all overtures of this kind have been rejected with ſilent diſdain, or injurious contempt. They ſtill continue to ſet up and keep up altar againſt altar, and while they every day pray to be delivered from ſchiſm, live in the conſtant, open, and avowed practiſe of it; thereby wounding religion in the moſt tender part, and giving great occaſion to the enemies of the Church to blaſpheme. The Biſhops of any one country have certainly no right to interfere with, or to aſſume any authority over thoſe of another; more eſpecially when their orders are alike valid, and their mode of worſhip and doctrine preciſely the ſame; far leſs ought they to promote, or countenance ſchiſm and ſubordination; and I have too good an opinion of the Engliſh Biſhops, to imagine for a moment that they thus behave to their Scottiſh brethren. Many of them, as individuals, have declared that they were perfectly ſatisfied as to the validity of their orders and the ſoundneſs of their faith; and that thoſe can only be conſidered as being Epiſcopal Clergymen in Scotland, who officiate by authority from the Scottiſh Biſhops. Far be it from me to preſume to teach them their duty, yet I cannot help thinking that if they as a body, would publicly declare what, as individuals, many of them have already done, it would be the moſt effectual means to put a ſtop to the depredations of thoſe intruders, and to heal the wounds of this Church: in doing ſo, I think they would only be diſcharging a duty they owe to God, to their brethren, and to themſelves.

I have not the ſmalleſt pretenſions to either learning or abilities; my ſituation in life is low and obſcure, and I am not induced by any ſelfiſh views, or impelled by any private pique, to write to you on this ſubject. My principal deſign in writing to you is, to requeſt that you would enquire

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into the truth of what is here advanced; and if, upon enquiry, you find I have ſaid nothing but what is true, and if it appear to be a matter of any importance, I beg you will treat it as ſuch, and if you cannot put a ſtop to our diſſentions, at leaſt bear witneſs againſt them.

I am reſpectfully, Sir,

Your moſt obedient humble Servant,

Edinburgh, Jan. 16, 1802. A. B.

BIOGRAPHY.

Dr. ROBISON.

TO THE EDITOR.

SIR,

PERMIT me to hope that you will give a place, in your valuable journal, to the following detail, of the principal events of the life of Profeſſor Robiſon, of Edinburgh. It aſpires not to the rank of Biography, and muſt not be conſidered as any thing more than a ſimple narrative, which my intimate connexion with the Profeſſor for more than eight years has enabled me to draw up with a fidelity that may be relied on. Even this I ſhould not have thought of publiſhing, had not my friend, whoſe modeſty is at leaſt equal to his other merits, been dragged from his beloved retirement by another writer.

In the tenth volume of the Philoſophical Magazine are, *Memoirs of the Life of John Robiſon, L. L. D. &c. Profeſſor of Natural Philoſophy, in the University of Edinburgh*; of which the author has indeed done juſtice to the Profeſſor's general character as a man of ſcience and of virtue; whilſt he has ſtated inaccurately almoſt every incident of his life. To point out the numerous miſtakes into which he has fallen, and correct them in a table of *errata*, would ſerve no purpoſe, becauſe, to ſuch tables attention is ſeldom paid; and being an abſolute ſtranger to the conductor of that publication, I cannot requeſt him to fill, with a ſecond life of my friend, pages profeſſedly devoted to the improvement of uſeful arts and phyſical ſcience. Perhaps it may gratify curioſity to inform the Public, that the engraved portrait of Dr. Robiſon, which accompanied the Memoirs in queſtion, appears to me a ſtrong, though perhaps not flattering, likeneſs.

I am, Sir, your moſt reſpectful humble ſervant,

Stirling, Dec. 24, 1801. George Gleig.

John Robison, L. L. D. is a younger ſon of the late John Robiſon, Eſq. of Boghall, in the county of Stirling.

Mr. Robiſon, the father, engaged, at an early period of life, in commerce, and carried on, for many years, a lucrative trade as a merchant in Glaſgow; but, before the birth of the ſubject of this Memoir, he had retired from buſineſs, and lived on his eſtate. He is remembered both in Glaſgow and in the country, with much reſpect, as a man of great piety, honourable in his commercial dealings, kind to the poor, and a good landlord.

Dr. Robiſon was, in 1739, born at Boghall, where he paſſed the early years of childhood; but there being no ſchool of any note in the pariſh of Baldernock, where Boghall is ſituated, *he received the whole of his education in Glaſgow.* His progreſs through ſchool muſt have been rapid, for, before he

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was 19 years of age, he had completed the uſual courſe of ſtudy in the Univerſity.

I have indeed often heard him regret that he was but a careleſs ſcholar; but his apprehenſion is ſo quick, and his memory ſo extenſive, that he muſt have acquired a competent knowledge of the Greek and Latin languages with very little labour. His knowledge of theſe languages now is ſuch as few men poſſeſs, whoſe lives have been devoted to the purſuits of ſcience; and this, in all probability, it would not have been, had not a ſolid foundation been laid at ſchool. Senſible, however, that by greater exertion he might have done more than he did, he regrets, at preſent, what moſt men, who were clever boys, have cauſe to regret, that, at ſchool, he contented himſelf with barely ſurpaſſing his duller claſs-fellows.

In the Univerſity he had the happineſs of ſtanding under the Profeſſors Moore, Simſon, Smith, Dick, and Leechman, whoſe eminence as teachers of the *Greek language*, of *Mathematics*, *Moral Philoſophy*, *Natural Philoſophy*, and *Theology*, will be long remembered in Glaſgow. To *mathematics he had no particular predilection*, till he perceived the uſe of that ſcience when ſtudying natural philoſophy under Dr. Dick; and to *algebra* he has at no period of his life been partial. Dr. Simſon's lectures were not, indeed, calculated to make any of his pupils partial to that branch of ſcience; and I have heard Dr. Robiſon ſay, that he firſt attracted the regard of that admirer of ancient geometry, by owning *his diſlike* of algebra, and by returning a neat *geometrical ſolution* of a problem which had been given out to the claſs in an *algebraic form*. With this mode of ſolution the profeſſor was delighted, though the pupil candidly acknowledged that it had been adopted only becauſe he could not ſolve the problem in the manner required of the claſs.

Of the knowledge which Dr. Robiſon now poſſeſſes of mathematical ſcience in all its branches I need ſay nothing, ſince I have been the inſtrument of communicating ſome valuable ſpecimens of it to the public; but I know that, even yet, he delights much more in *geometry* than in *any of the modes of algebra*, aſſigning, as the reaſon of his preference, that in the largeſt demonſtration, the geometrician has always clear and adequate ideas, which the moſt expert algebraiſt can very ſeldom have.

Dr. Dick, who had been conjoined with his father in the profeſſorſhip o natural philoſophy, dying in the year 1757, Mr. Robiſon offered himſelf to the old gentleman as an *interim* aſſiſtant; and, though then not 19 years of age, he had the honour to be recommended, as fit for the office, by Dr. Adam Smith, afterwards ſo well known by his celebrated work on *the Wealth of Nations*. Profeſſor Dick, however, thought him too young; but, acknowledging his merit, he joined with Dr. Simſon, in recommending him to Dr. Blair, Prebendary of Weſtminſter, whom they underſtood to be in queſt of a young man to go to ſea with Edward, Duke of York, and read mathematics with his royal highneſs and a young officer who was to attend him as a companion. Though this employment had been declined by another gentleman, Mr. Robiſon embraced with eagerneſs ſo favourable an opportunity of eſcaping from the clerical profeſſion, from which, though deſigned for it by his father, whom he revered, and could not diſobey, he had acquired an inſeparable averſion. That averſion aroſe not, however, from any determination formed by him *to devote his life to the advancement of mathematical ſcience*, and ſtill leſs from any *diſlike* which he had conceived to *the ſtudy of theology*; but from circumſtances, which, though they did credit to his head and heart, were ſuch as would not intereſt the Public. No man,

I believe

I believe, has juſter notions of the importance of *theological knowledge*, or a more ſincere regard for the faithful miniſters of religion than Profeſſor Robiſon; and certainly no man has a more rooted abhorrence of hypocriſy in all its forms.

Without any very diſtinct notion how he was to be employed, or what were to be the emoluments of his office, Mr. Robiſon went to London in 1758. There he ſoon diſcovered, that the hopes with which he had been flattered, of reading mathematics with the Duke of York, were built upon no other foundation than ſome vague ſcheme of Dr. Blair's, *in case his Royal Highness should go to sea the ensuing summer;* and it is not to be doubted but that he felt the diſappointment. He acknowledges, indeed, that he felt it ſeverely; but, as he could not think of returning to Glaſgow, he embraced the opportunity of ſtill going to ſea as mathematical tutor to Mr. Knowles, eldeſt ſon of Admiral Knowles, and the intended companion of the Duke of York.

With that gentleman he went, in 1759, on board the Neptune, of 90 guns, bound to Quebec; and Mr. Knowles being, on the voyage, appointed Lieutenant on board the Royal William, Mr. Robiſon accompanied him, and, at his own requeſt, was rated midſhipman. In the Royal William, I have often heard him ſay, that he ſpent the three happieſt years of his life. When he gave me the article *Seamanship*, which is publiſhed in the *Encyclopædia Britannica*, he ſaid it was the ſuperior ſeamanſhip of Captain Hugh Pigot, which ſo forcibly turned his attention to that noble art, and gave him ſuch a love for the profeſſion, that it is ſtill a favourite ſubject of his thoughts. Indeed, I believe that, if he ever formed a determination to devote his life to the *improvement of any art or science*, it was at this time, to the improvement of the art of ſeamanſhip. When Captain Pigot took the charge of the ſhip, which, during very ſtormy weather, he generally did, the addreſs with which he made her do whatever he pleaſed, after ſhe had baffled the efforts of the officers of the watch, filled the mind of Mr. Robiſon with delight and wonder. It excited in him an ambition to rival ſuch ſkill; whilſt he confeſſes that he deſpaired of ever ſurpaſſing it.

It was on board the Royal William, in the river St. Lawrence, that Mr. Robiſon firſt noticed a connexion between the aurora borealis and the direction of the magnetic needle. Pointing out the circumſtance to the Gentlemen on the quarter-deck, he got the remark inſerted in the St. James's Evening Chronicle, and afterwards in the London Chronicle, with an invitation to navigators to pay attention to the ſubject, and communicate their obſervations to the Royal Society.

A reinforcement of men being wanted for the ſhips lying before Quebec, Lieutenant Knowles and a hundred ſeamen, with petty officers, were received from the Royal William on board the Stirling Caſtle, where Sir Charles Saunders had his flag. There Mr. Robiſon ſaw much ſervice both on board and aſhore, and was ſometimes employed in taking ſurveys of different parts of the river. Returning to the Royal William, when Quebec was taken, he ſpent the whole of next year and part of the following in the Bay of Biſcay, and on the coaſts of Spain and Portugal.

Lieutenant Knowles being appointed to the command of the Peregrine ſloop of war, Mr. Robiſon accompanied him; but thoſe friends ſoon after parted, never to meet more. In 1762 the ſubject of this Memoir was ſent, by the Admiralty board, to Jamaica, to make trial of Harriſon's time-keeper; and on his return, he learned with grief that the Peregrine had foundered

foundered at ſea, and that his beloved friend and pupil, with the whole crew, had periſhed.

His proſpects were now not flattering. Admiral Knowles had retired to the country in deep affliction for his ſon; Lord Anſon, on whoſe promiſe of future preferment Mr. Robiſon had gone to Jamaica, was dead; in the friendſhip of Dr. Blair he had little confidence; peace ſeemed to be at no great diſtance; and his hopes of advancement in the navy were very ſmall.

He determined therefore to return to College, being aſſured by Admiral (then Sir Charles) Knowles, that he would ſend his remaining ſon, as ſoon as he ſhould have paſſed through the forms of Eton ſchool, to complete his education under his inſpection. Next year Mr. Mac Dowell, jun. of Caſtle Semple (now of Garthland, and M. P.) was placed under his care; and ſoon afterwards he carried from London to Glaſgow Mr. Knowles, now Sir Charles Knowles, and a Rear-Admiral.

It was when he returned to college from the navy, as I have heard Dr. Robiſon ſay, that he ſeriouſly began to ſtudy; but his helps were gone. Dr. Simſon was dead, Dr. Smith ſoon left Glaſgow to travel with the Duke of Buccleugh, and Dr. Moore was greatly changed. He attended, however, the lectures of Mr. Miller, the late celebrated profeſſor of civil law in the univerſity of Glaſgow, and thoſe of the ſtill more celebrated Dr. Black, on chemiſtry; and finding in Dr. Reed, who ſucceeded Dr. Smith, and in Dr. Alexander Wilſon, profeſſor of aſtronomy, minds congenial with his own, he ſoon formed with theſe two men a very cloſe intimacy. He ſpeaks likewiſe with great affection of Dr. Wight, Profeſſor of Hiſtory, and of Dr. Stevenſon, Profeſſor of Medicine, and in terms of high reſpect, indeed, of all the members of that learned body. That the reſpect between them and him was mutual is apparent from many circumſtances.

When Dr. Black was called, in 1767, to Edinburgh, the Senate of the Univerſity of Glaſgow, on his recommendation, appointed Mr. Robiſon to ſucceed him as lecturer on chemiſtry. He read lectures on that ſcience for three years, with great applauſe, and had among his pupils men who have ſince diſtinguiſhed themſelves among the moſt eminent chemiſts of the age.

In 1770, Sir Charles Knowles being invited to St. Peterſburgh, by the Empreſs Catherine II. to aſſiſt her in reforming her marine, requeſted Mr. Robiſon to accompany him in the capacity of his official ſecretary, with a ſalary of 250l. a-year. Mr. Robiſon's attachment to the navy, and to his affectionate friend and patron, being as ſtrong as ever, and a lecturer not having the ſame rank in the Univerſity of Glaſgow with a profeſſor, the requeſt was chearfully complied with.

It would appear that his conduct at St. Peterſburgh, and the knowledge which he had occaſion to exhibit in the view of the Admiralty College, had powerfully recommended him to the Board; for, in 1772, he was appointed *Inſpector General of the corps of Marine Cadets*,—an academy conſiſting of upwards of four hundred young gentlemen and ſcholars, under the tuition of about forty teachers. As the perſon who fills this office has the rank of Lieutenant-Colonel, it became neceſſary, by the cuſtoms of Ruſſia, that Mr. Robiſon ſhould prove himſelf a *gentleman*, or, what is there called a *dvoranin*; and the proof required was entered on record.

As inſpector-general he had nothing to teach; *nor did he ever teach mathematics in any ſchool* during his reſidence in that vaſt empire. His duty was to viſit daily every claſs of the academy; to receive weekly reports from each maſter, ſtating the diligence and progreſs of every perſon in his claſs; and twice

twice a year, to advance the young gentlemen into the higher claſſes, according to their reſpective merits. Of theſe he was conſidered the ſole judge; and from his ſentence there lay no appeal.

In juſtice to a ſtranger and foreigner, it is proper to add, that, when ſpeaking of this part of his duty, Dr. Robiſon always mentions, in terms of high reſpect, the enlightened and honourable conduct of GENERAL KUTUZOFF, who was military head of the academy, and held the third place in the Admiralty College. He repreſents the behaviour of that general to himſelf, as more like the behaviour of a parent than of a ſuperior; for he approved of all his diviſions, adopted all his meaſures, ſupported his authority againſt intrigue and oppoſition, and introduced him to the Grand Duke as an admirer of the Ruſſian language, of which his Imperial Highneſs was the declared patron. This was a very powerful recommendation; for, however abſurdly Paul ſeems to have conducted himſelf on the throne, he had taſte enough, when Grand Duke, to feel the beauties of that language, and to befriend foreigners, who, like the ſubject of this Memoir, had ſtudied it with ſucceſs.

Dr. Robiſon had not the honor of being at all known to the Empreſs; nor did I ever hear him ſpeak of being concerned in *any plan for ſupplying her palace with water*; though I recollect a converſation between him and me, occaſioned by the deſcription of a *ball cock* * in one of our news-papers, which could not have failed to lead to the mention of ſuch a plan, had he known any thing of it. I have, however, heard him ſay, that he preſented to the Admiralty College a plan for rendering the magnificent docks at Cronſtadt of ſome uſe, by means of a ſteam-engine, and that the plan was adopted and executed with ſucceſs after he left Ruſſia. *Tulit alter honores.*

He quitted that empire *not because the emoluments of his appointments were comparatively ſmall*, for they were much greater than thoſe of his appointment in Edinburgh, but becauſe the academy being at Cronſtadt—a diſmal ſolitude—he found his ſituation extremely irkſome. Had it been at St. Peterſburgh, the ſociety of Euler and Æpinus, to whom he was known, as well as of many Pruſſian gentlemen, whom he ſpeaks of as poſſeſſing Britiſh hearts, reconciled him to that capital; but to get away from Cronſtadt he accepted with pleaſure the invitation of the Magiſtrates and Town-Council of Edinburgh, to be Profeſſor of Natural Philoſophy in the Univerſity. The Grand Duke parted with him reluctantly, and requeſting him, when he left the academy, to take with him ſome young men of talents from the corps of cadets; he promiſed him a penſion of 400 rubles (80l.) a-year. That penſion was regularly paid, only during the three years that the gentlemen whom he ſelected, reſided in Edinburgh; it was then diſcontinued, I believe, as I think he told me, becauſe he did continue a correſpondence with the academy, and communicate all the Britiſh improvements in marine education.

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* The *ball-cock* thus deſcribed was, in fact, the ſame with that of Deſaguliers, noticed in the article WATER-WORKS in the Encyclopædia. Dr. Robiſon, after expreſſing ſome ſurpriſe that the writer in the news-paper ſhould have ſaid that it is not noticed in that article, gave me an account of his having been frequently employed to diſengage air from water-pipes both in England and in Scotland; but ſaid nothing of his being ſo employed at St. Peterſburgh.

Much

Much has been ſaid of Profeſſor Robiſon's Lectures on Natural Philoſophy; much that is true, and ſomething that is unqueſtionably falſe. It is univerſally admitted that he gives a comprehenſive and ſcientific view of his ſubject, and that he ſkilfully applies its principles to the acts of life; but complaints have been made of the abſtruſeneſs of his demonſtrations. Are the complainers certain that the demonſtrations are abſtruſe to ſuch as are qualified by a preparatory knowledge of mathematics to enter upon the ſtudy of Natural Philoſophy? It becomes not me perhaps to anſwer this queſtion; but I may ſurely ſay that, in converſation, no man communicates knowledge more clearly than Dr. Robiſon, and that a more perſpicuous account of what philoſophy can attain, and how it ſhould be cultivated, will not readily be found, than what he has given in the Encyclopædia Britannica under the titles *Philoſophy* and *Phyſics*. To underſtand the demonſtrations which he gives in the Claſs, no higher knowledge is requiſite, than that of the moſt elementary properties of the *Conic Sections*; and for my part, I cannot conceive how he, or any man, could demonſtrate that the Moon, for inſtance, is retained in her orbit round the earth, by a gravitation, ſuch as Newton diſcovered, to him who knows not the return of the eclipſe which ſhe deſcribes.

Of the eſtimation, in which his talents and his virtues have been held, not only by his colleagues, in the univerſity of Edinburgh, but by various other literary ſocieties, the following unſolicited honour conferred upon him by thoſe ſocieties, afford ample evidence.

In 1783, when the Royal Society of Edinburgh was incorporated by charter, he was unanimouſly choſen *general ſecretary*, and diſcharged the duties of the office to the ſatisfaction of the Preſident, Vice-preſidents and Council, till a few years ago, that bad health obliged him to reſign it. In 1798, he was complimented with the Diploma of LL. D. by the Academy of New Jerſey. In 1799, he was elected LL. D. by the Univerſity of Glaſgow, which ſent to him a diploma, conceived in terms the moſt honourable, as well to the *Senate* that decreed it, as to him, in whoſe favour the decree was paſſed. And in 1800, he was unanimouſly elected Foreign Member of the Imperial Academy of Sciences, of St. Peterſburgh, in the room of Dr. Black. To the ſcientific public, it may not be unacceptable to add, that at the particular requeſt of the friends of that eminent chemiſt, he is now preparing his lectures for the preſs.

Though this detail muſt not be conſidered as a ſpecimen of biography, but merely as correct annals of Dr. Robiſon's life, it would be unpardonable to conclude it without noticing his connexion with the Fraternity of Free-Masons, and his attack on their higher Myſteries.

As I was privy to the compoſition of his *Proofs of a conſpiracy*, &c. I have his own authority to ſay that *he never was in a Maſon's Lodge in Great Britain*. Once indeed, when a lad at college, he was carried into a barn, by two or three of his companions, who, being themſelves Free-Maſons, ſhewed him in a frolic, ſome nummeries, exacted his oath of ſecrecy, and told him that he was now a *Free-Maſon!* The whole appeared ſo ſilly, that he believed they were playing a trick upon him. This was indeed the caſe; but the ſcene gave him ſuch an idea of Maſonry, that he never beſtowed a thought upon it, till he was at *Liege* in his way to St. Peterſburgh. Dining one day with Sir Charles Knowles, at the table of the Prince Biſhop, he was ſurpriſed to obſerve that all preſent, Maſters and Servants, had about them

ſome

ſome badge or other of *Free Maſonry*; and learning that the Chapter conſtituted a *Lodge*, of which the Biſhop was the *Très Vénérable*, he was eaſily perſuaded by *ſuch maſons* to become a brother. He was accordingly received *apprentice* a few days after, and has himſelf publiſhed an account of his progreſs through the other degrees, till he attained the rank of *Scotch-Maſter*. In all the converſations which I have had with Dr. Robiſon on this ſubject, juſtice requires me to ſay, that I never heard him once inſinuate that there is any thing immoral in the *ſimple ſyſtem* of *Britiſh Maſonry*; and he certainly has not accuſed that ſyſtem of *immorality* in his book. Yet have I heard Britiſh Maſons apply to themſelves all that he hath ſaid of the *French degrees*, and even of the order of the *Illuminati*, and repreſent his *proofs of a conſpiracy* as a collection of calumnies! Surely ſuch men are not aware, that, by holding this language, they accuſe themſelves of crimes, of which the author of *the Proofs* has declared them innocent. I can however aſſure them, that he conſiders their myſteries as extremely frivolous, though not criminal; and that, on account of the ſuperſtructure, which elſewhere has been raiſed on them, he never advises a young man to become a Free Maſon.

Dr. Robiſon retains an affectionate attachment to the place of his nativity, and paſſes a part of every ſummer, amid the ſcenes of his youthful pleaſures. What he poſſeſſes is but a remnant of the eſtate, which was the property of his father; but he is a man of too much virtue, to diminiſh it otherwiſe, than as it was diminiſhed before—in making proviſion for his children; and too much addicted to ſcience and literature, to ſet his heart anxiouſly on increaſing it.

Nam ſapiens virtuti honorem, præmium, haud prædam petit.

MISCELLANIES.

Sir Richard Maitland's *Poems.*

TO THE EDITORS.

GENTLEMEN, *October* 1*ſt*, 1801.

I AM in the conſtant habit of reading your Review, and always find great pleaſure from obſerving the unremitting pains you take, to expoſe the weakneſs of the arguments, made uſe of by thoſe who endeavour to invalidate the authenticity of the Old Teſtament. A book has lately fallen into my hands, which I do not recollect to have ſeen noticed in your Review, in which the author has departed from his ſubject, merely as it ſhould ſeem to ſhew his entire diſbelief of the Old Teſtament, and his contempt for thoſe who do believe in it. The work I allude to, is Ancient Scottiſh Poems, publiſhed from a collection of Sir Richard Maitland's; printed for C. Dilly. In the firſt volume is an eſſay on the origin of Scottiſh Poetry: The author of this eſſay, whoever he may be, is clearly of opinion, that the God of the Jews, the God who is repreſented in the old Teſtament, as the Creator of the world, is nothing more than a Dæmon, in the worſt ſenſe of the word, and this opinion he ſupports, ſolely by aſking queſtions, and anſwering them himſelf: this kind of reaſoning convinces him, and he takes it for granted, it muſt convince every one elſe: He attempts likewiſe to prove, by the ſame method of reaſoning, that mankind are not deſcended from one common parent. And yet he would have his readers to ſuppoſe that he is a Chriſtian.

Publications of this kind ought, in my opinion, by no means to paſs unnoticed; as many well meaning perſons may be led away by them, for

want of being able to diſcern, the fallacy of the argument made uſe of. Happily this book is not of that deſcription, as to be likely to fall into hands, where it can do much miſchief.

If this has hitherto eſcaped your notice, and you ſhould find it now a proper object of your attention, it will induce me to trouble you with my obſervations, when any happen to occur to me again: I remain,

GENTLEMEN,

With great reſpect, Your moſt obedient Humble Servant,

D. O.

On the Reſemblance between the followers of CATILINE *and the modern* JACOBINS.

TO THE EDITOR.

SIR,

AS many of your readers may not be aware of the ſtriking reſemblance which prevails between the modern Jacobin faction of this country, and the ancient Catiline conſpiracy of Rome, if you will indulge me with a few pages in your admirable Review, I will endeavour to point out a few leading circumſtances in both, which conſtitute that remarkable ſimilitude of which I am ſpeaking,

And firſt, with reſpect to the great body of conſpirators itſelf, i. e. *the corresponding society*, and its provincial adherents, let me explain, after the manner of Cicero, of how many ſeveral kinds of worthy citizens, that auguſt aſſembly has from time to time conſiſted; "exponam vobis, Quirites, ex quibus generibus hominum iſtæ copiæ comparentur *." In the firſt place, find we not among them, men who have mortgaged, by extravagance, eſtates of which they have merely a nominal poſſeſſion; and who, finding they have no chance of being admitted to a ſhare in the public adminiſtration of affairs, and to a participation of the profits thence ariſing (on account of their mal-practices) wiſh for a revolution, to get rid of their incumbrances by that means. Such were the leaders of the correſponding ſociety of Rome: "primum genus," ſays the orator, "eſt eorum qui *magno in ære alieno majores etiam poſſeſſiones habent*, quarum amore adducti, diſſolvi nullo modo poſſunt." This claſs of jacobins has all the appearance of being ſtudious, only of the public good; their ſtation in life being ſuch as to place them, in the general eſtimation, above the ſuſpicion of any ſiniſter deſign; while, in truth, no part of the group promiſes to itſelf the acquiſition of advantage, more ſolid, or more ſcandalous, viz. the annihilation of their debts, by rapine and violence: "horum hominum *ſpecies* eſt *honestissima*, ſunt enim *locupletes: voluntas* verò et *causa impudentissima*. Nearly allied to theſe is the ſecond claſs of malcontents; a claſs of needy inſolvents, who are ambitious of authority and power, and hope, by means of the mob, to arrive at the ſummit of dignity? "quanquam premuntur ære alieno, *dominationem* tamen expetunt: *rerum potiri* volunt: honores, quos *quietâ* republicâ deſperant, *perturbatâ* conſequi ſe poſſe arbitrantur." In ſhort, Sir, what they moſt ardently deſire, "quod cum ſummo furore cupiunt," is to be made kings and commanders in chief, under the ſpecious titles of *conſuls* and *directors*: "in cinere urbis et ſanguine civium, ſe *conſules* ac *dictatores*, aut etiam *reges* ſperant futuros."

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* See Oratio II. in L. Catilinam, c. IV. l. 20. et. ſeq.

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To theſe two claſſes of malcontents, embarraſſed by their own extravagance, the Roman orator has added a third; conſiſting of men, who having, in ſome unexpected manner, amaſſed large fortunes in the colonies of the mother country, and having in conſequence launched out into prodigious expences, at their return, for the ſake of ſhew, have thus involved themſelves in pecuniary difficulties, which have rendered them diſſatisfied with the preſent order of things, and eager to promote a change of any kind; for which purpoſe, they are willing to raiſe the devil in any ſhape: "hi ſunt coloni, qui ſe *insperatis repentinisque* pecuniis ſumptuoſius inſolentiuſque jactarunt: hi dum *ædificant* tanquam beati, dum *prædiis, familiis magnis, conviviis, apparatibus* delectantur, in *tantum æs alienum* inciderunt, ut ſi ſalvi eſſe velint, Sulla ut ūs ab inferis excitandus." That we have at preſent, at leaſt, as many men of this deſcription, in Great Britain, as ever exiſted in ancient Rome, is a point which needs no labour of proof: nor is it neceſſary to add, that by upſtarts of this kind, our ancient nobility have been frequently inſulted, with the moſt flagrant indignities, that they have done their utmoſt to elbow them out of their honours, eſtates, and privileges, and ſet on a quantity of the diſtreſſed rabble, alſo to encroach upon them with equal impunity: "etiam nonnullos agreſteis homines tenueis atque egenteis in eándem illam ſpem rapinarum impulerunt."

If the reſemblance between the two conſpiracies be thus far juſt, we ſhall find it equally ſo, in the remainder of Cicero's deſcription of the jacobins of his day. A fourth claſs of the liberty-mongers of that time are ſaid to have been men of a mixed, various, and turbulent character, compriſing all who by vice, accident, or miſmanagement, were ſtraitened and diſtreſſed, and who could not by any revolution, be placed in circumſtances of greater miſery, than they now ſtood in; in ſhort, the very *lazzaroni* of the age; "genus ſané varium, et miſtum, et turbulentum; qui jampridem premuntur, qui nunquam emergent: qui partim inertiâ, partim malé gerendo negotio, partim etiam ſumptibus, in vetere ære alieno vacillant: qui vadimoniis, judiciis, proſcriptionibus bonorum defatigati, permulti et ex urbe et ex agris ſe in illa caſtra conferre dicuntur." The orator admirably defines their character, when he deems them not ſo much *milites acreis* as *insidiatiatores lenti*; and one cannot help admiring with him, that a body of men ſo great, becauſe they cannot live honourably, ſhould be deſirous of periſhing ſcandalouſly; "nam illud non intelligo, quamobrem, ſi vivere honeſte non poſſunt, perire turpiter velint: aut cur minore dolore perituros ſe cum multis, quam ſi ſoli pereant, arbitrentur." Among theſe are included the "quintum genus" of the orator, namely, rogues and aſſaſſins of every poſſible deſcription, the very dregs and ſcum of ſociety, the execrable band "parricidarum, ſicariorum, denique omnium facinoroſorum." In London, as at Rome, theſe have been found ſo numerous, that, when apprehended, by virtue of the ſuſpenſion of the *habeas corpus* act, it was difficult to find gaol-room for them: "ſunt ita multi, ut eos capere carcer non poſſit."

There remains yet another deſcription of conſpirators, which formed as it were the very body guard, and privy-council of the Roman Catiline: which were, as the orator ſays, "genere ipſo, atque vitâ; de ejus delectu, immo vero de complexu ejus ac ſinu." Theſe are deſcribed, as perſons who affected to diſtinguiſh themſelves from the reſt of their countrymen, by the ſingularity of their dreſs, and particularly by their manner of dreſſing their hair. They were in fact the *crops* of the day, whiſkered and unwhiſkered, upon whoſe pates the comb, however it might ſeem to be neglected,

had been more than uſually buſy: "quos pexo capillo nitidos, aut imberbes aut bené barbatos videtis." Among theſe, were enrolled all the gamblers, adulterers, and rakeſhames of Rome: "in his gregibus omnes *aleatores*, omnes *adulteri*, omnes impuri impudicique verſantur." Let your readers, Mr. Editor, call over, in their minds, the names of thoſe conſpicuous characters, who have moſt favoured the *seminarium Catilinarium* of our own kingdom, and let them judge if the reſemblance be not ſingularly ſtriking.

Such is the broad outline, which Cicero has given us, in his *second* oration againſt Catiline, of this extenſive conſpiracy. In other parts of his four orations againſt that conſummate traitor, he has incidentally afforded us other traits of the ſame faction, which preſerve the ſame affinity to modern jacobiniſm. Theſe *disjecti membra conjuratoris*, I will carefully collect and put together; in order to ſhew that the *similitude*, of which I am treating, is not partial and local, but prevails throughout the whole of the proceedings of theſe two dangerous parties. And firſt, I obſerve that the band of Roman conſpirators was *a corresponding Society*, and that one of its chief objects was to obtain aſſiſtance from thoſe, whom we now call the FRENCH nation. Hear the orator's teſtimony, "comperi legatos *Allobrogum tumultûs Gallici excitandi causâ* eſſe ſolicitatos, eoſque *in Galliam ad suos civeis*, eodem itinere cum *literis* mandatiſque eſſe miſſos*." The purport of this embaſſy, to what *we* call the French people, was to inform them, that, if they would ſend an auxiliary army, into the country of the conſpirators, they would be ready to join them, as ſoon as it appeared. "Introducti *Galli literas ad suam gentem datas esse* dixerunt: atque ita ſibi eſſe præſcriptum ut *equitatum* in Italiam *quamprimùm mitterent, pedestreis sibi copias non defuturas.*" Remember Sir, for what O'Coigley was executed; turn to your own admirable *coup d'œil* of the trials at Maidſtone, the print inſerted in one of your firſt numbers; and ſay, if it be not ſingularly remarkable, that five of the Roman conſpirators, ſhould be detected in an embaſſy, perfectly ſimilar to that of Mr. Arthur O'Connor and his colleagues, and that the whole five ſhould, like O'Coigley, become the victim of their own audacity!

The ultimate intention of the Roman conſpirators, we are informed, was not to annihilate the government of their country, but merely to effect ſuch a revolution, as might place themſelves at the head of affairs: "illæ diſſenſiones erant hujuſmodi, Quirites, quæ non *ad delendam*, ſed *ad commutandam* rempublicam pertinerent; non illi *nullam* eſſe rempublicam, ſed *in eâ quæ esset, se esse principes*; neque hanc urbem conflagrare, ſed *se in hâc urbe florere*, voluerunt." Perfectly ſimilar were (and ſtill are) the views of the Jacobins; though at times, like the conſpirators of Rome, they have become deſperate, and threatened the total ſubverſion of order, and a general maſſacre of all thoſe who have ſupported it. In ſome of the blood-thirſty paroxyſms of that fury, which became the more vehement the more it was reſtrained, they have determined, that they only ſhould ſurvive, whom infinite ſlaughter was willing to ſpare; and that ſo much of the capital only ſhould be left ſtanding, as fire and flame were unable to conſume: "tantum civium ſuperfuturum, quantum *infinitæ cædi restitisset*: tantum autem urbis, quantum *flamma obire non potuisset*†." We may even ſay, in the ſtrong language of a ſubſequent paſſage: "id eſt initum conſilium, ut, *interfectis omnibus*, nemo

* Or. III. c. II. l. 16. et. ſeq. † Or. III. c. V. l. 30.

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ne ad deplorandum quidem BRITANNIÆ nomen, atque ad lamentandam tanti imperii calamitatem relinqueretur." And ſuch men, forſooth, have the arrogance to ſtile themſelves, now, as in the days of Cicero, *citizens*; whereas nothing can be more evident, than the truth of that old Roman maxim, "qui reipublicæ ſit hoſtis, eum *civem esse* nullo modo poſſe." Such men, indeed, are hardly worthy even of the title of *bad citizens*, as Cicero obſerves, "neque enim in *improborum civium*, ſed in acerbiſſimorum hoſtium numero habendos puto*." They are, without queſtion, the moſt atrocious enemies of the ſtate; wretches, who have no ſenſe of decency to reclaim them from villainy, no awe of power to withhold them from the moſt audacious undertakings, no reaſon to reſcue them from acts of madneſs and outrage: "neque enim ii ſunt, ut illos aut *pudor* a turpitudine, aut *metus* a periculo, aut *ratio* a furore revocavit†." Well may they be treated, as Cicero treated the Roman jacobins, when he thus charged them in the perſon of their leader; "concita perditos cives, infer patriæ bellum, exulta impio latrocinio;" for to ſtir up the rabble, and to give an opportunity for plunder and ſacrilege, by exciting civil diſſenſion, is the undoubted object of their diabolical machinations. To this execrable iſſue, has tended "iſta cupiditas effrenata ac furioſa," and to enſure this unrighteous purpoſe, they have filled the ranks of their infernal ſquadron, with deſperadoes of every denomination: "nacti ſunt ex perditis, atque ab omni non modo fortunâ, verum etiam ſpe derelictis, conflatam improborum manum." The worſe a man is, the fitter inſtrument they deem him, et "in tanto numero neque audies virum *bonum* quemquam, neque videbis‡." What but the moſt ſovereign contempt can ſuch a banditti deſerve, when reviewed by the eye of the juſt and the diſcerning. "Itaque ego illum exercitum magnopere contemno, collectum ex ſenibus deſperatis, ex agreſti luxuriâ, ex ruſticis mendiculis, ex decoctoribus, ex iis qui vadimonia deſerere, quám illum exercitum maluerunt: quibus ego non modo ſi aciem exercitus noſtri, verum etiam ſi edictum prætoris oſtendero, concident§:" Yes, Sir, proudly as they have boaſted, and bloody minded as they have profeſſed themſelves to be, ſo intimately is cowardice ever blended with cruelty, that I am perſuaded not a man of them would be able to keep himſelf from fainting, at the reading of the riot act. The mere paſſing of an act againſt ſedition, and an act to repeal the habeas corpus, has operated on our modern conſpirators, like the edictum prætoris of Cicero. The ſtouteſt hero among them, in exact reſemblance of the Roman culprit, "debilitatus atque abjectus, conſcientiâ convictus, repentè conticuit;" not only his eloquence, but his very impudence has forſaken him: "non modò ingenium illud, et dicendi exercitatio quâ ſemper valuit, ſed etiam, propter vim ſceleris manifeſti atque deprehenſi, *impudentia*, qua ſuperabat omneis, improbitaſque defecit‖."

Thus far, Mr. Editor, the likeneſs of our Britiſh conſpiracy to that of Rome has been above meaſure ſtriking. We may carry the compariſon ſtill farther, by obſerving, that although the "non humanæ audaciæ" of theſe adventures have been checked, we have but reduced them to a tribe of diſſemblers: they are, like the followers of Catiline, converted only into lurking aſſaſſins, "qui diſſimulant, qui Romæ remanent, qui nobiſcum ſunt."

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* Ora. IV. c. VI, l. 43. † Or, I. c. IV. l. 32. ‡ Or. I. c. IV. l. 35.
§ Or. II. c. II. l. 25. ‖ Or. III. c. II. l. 88. & c. III. l. 10,

A convenient opportunity (ſuch for inſtance as the expiration of the term of the ſedition act, &c.) never fails to convince us, that ſtill "nihil cogitant niſi cædes, niſi incendia, niſi rapinas." Whatever they may have ſquandered, whether property, integrity, or what not, they at leaſt retain their original rapacity, without the ſmalleſt abatement: "patrimonia ſua profuderunt, fortunas ſuas obligurierunt: res eos jampridem, fides deficere nuper cœpit; *eadem tamen illa, quæ erat in abundantiâ, libido permanet.*" It would render their profligacy more tolerable, though it would afford little hope of their reformation, were they to confine their views ſolely to the bottle, and the dice-box, to laſciviouſneſs and gluttony; but it wearies patience, to ſee ſuch mean and deſpicable wretches, ſuch half-witted, drunken and indolent knaves, always upon the watch to circumvent the brave, the prudent, the temperate, and the alert. "Quod ſi in vino et aleâ comeſſationes ſolum et ſcorta quærerent, eſſent illi, quidem de perandi, ſed tamen eſſent ferendi: hoc vero quis ferre poſſit, inerteis homines fortiſſimis viris inſidiari, ſtultiſſimos prudentiſſimis, ebrioſos ſobriis, dormientes vigilantibus?" But, if they meet together at the tavern to indulge, to what does their converſation tend, but to inſtil into the populace I know not what notions of ſovereignty and ſuperior right; and to impreſs them with an idea, that they may innocently become incendiaries, and caſhier the beſt rulers that exiſt: "accubantes in conviviis, vino languidi, confecti cibo, debilitati ſtupris, eructant ſermonibus ſuis cædem bonorum, atque urbis incendia." Let us hope with Cicero, that over men ſo ſimilar to thoſe, of whom he endeavoured to purge the capital of the Roman empire, a ſevere fate is impending, and that they will at length reap the due reward of their profligacy: "quibus ego confido impendere fatum aliquod: et pœnas jamdiu improbitati, nequitiæ, ſceleri, libidini debitas, aut inſtare jam planè aut certè jam appropinquare*." Againſt this hopeful aſſembly, this "ſcortatorum cohortem prætoriam," let us be ready to ſuſtain (O bellum magnopere pertimeſcendum!) any conflict that may be neceſſary: "inſtruite, Quirites, contrà has tam præclaras Catilinæ copias veſtra præſidia, veſtroſque exercitus." And firſt, let us oppoſe ourſelves manfully to this *caſhierer*, "gladiatori illi confecto et ſaucio;" and then to that abject and debilitated crew who have made ſhipwreck of honour and conſcience: "deinde contrà *illam naufragorum ejectam ac debilitatam manum*, florem totius Italiæ ac robur educite." The two caſes are exactly parallel, and the ſame remedy muſt be applied to both. In ſhort, when we take a general review of the whole Jacobin faction, and of thoſe who virtuouſly oppoſe its horrible deſigns, it is impoſſible to exhibit a more lively portrait of each, than will be found in the following elegant paſſage of the orator, the ſpirit of which ſhall not be endangered by an attempt to tranſlate it. "Ex hâc parte *pudor* pugnat, illinc *petulantia*: hinc *pudicitia*, illinc *ſtuprum*: hinc *fides*, illinc *fraudatio*: hinc *pietas*, illinc *ſcelus*: hinc *conſtantia*, illinc *furor*: hinc *honeſtas*, illinc *turpitudo*: hinc *continentia*, illinc *libido*: denique *æquitas, temperantia, fortitudo, prudentia, virtutes omnes* certant cum *iniquitate*, cum *luxuria*, cum *ignavia*, cum *temeritate*, cum *vitiis omnibus*: poſtremò *copia* cum *egeſtate*, *bona ratio* cum *perdita*, *mens ſana* cum *amentia*, *bona* denique *ſpes* cum *omnium rerum deſperatione* confligit†.

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* Or. II. c. III. l. 45. et. ſeq. † Or. II. c. V. l. 60.

Such

Such, Mr. Editor, is the reſemblance which the Jacobins of our own country bear to the Jacobins of Rome, when we conſider them, as a body of conſpirators organized, as a vaſt correſponding Society one and indiviſible. In my next, I ſhall take the liberty of tracing a few of the more delicate lineaments of character, which are common to both; and of contraſting the Britiſh copy with the Roman original, in points of ſimilitude, which are leſs obvious.

SENEX.

THE BRITISH PHAROS.

TO THE EDITOR.

SIR,

"Guard we but our own hearts; with conſtant view
To ancient morals, ancient manners true;
Guard we the manlier virtues, ſuch as nerv'd
The father's breaſts, and this proud Iſle preſerv'd
For many a rugged age—and ſcorn the whiles
(Her arms we fear not) Gallia's ſpecious wiles,
The ſoft ſeductions, the refinements nice,
Of gay morality and eaſy vice——
So ſhall we brave the ſtorm—our 'ſtabliſhed pow'r
Thy refuge Europe in ſome happier hour."

The laſt Poem of the Anti-Jacobin Newſpaper.

I Believe it is not often that national morals and manners have been conſidered by politicians in proportion to their real conſequence; occupied in planning and executing projects of immediate and viſible effect, ſuch perſons ſcarcely ever look either for good or evil, from the ſlower or more imperceptible operation of habits and opinions, and war and peace are for the moſt part eſtimated only as each may be the means of eſtabliſhing our power, or encreaſing our commerce. Theſe are doubtleſs objects of the firſt magnitude; yet if ever there was an occaſion on which a Stateſman ſhould act as a Moraliſt, and extend his views beyond mere political relations, it is in renewing our intercourſe with France. It is unneceſſary to obſerve, to thoſe who are at all converſant with the hiſtory of both nations, that France has, even from very remote periods, been more licentious and frivolous in morals and manners than England: but, fortunately, during ſeveral ages paſt, various cauſes have tended to counteract the effect of local proximity and occaſional connection, and to preſerve the Britiſh character uncorrupted, and diſtinct from that of our neighbours. A ſalutary and not ill-grounded prejudice—a difference of language—commercial rivalſhip—and, above all, the very notion that the French were more vicious than ourſelves, prevented our imitating them, and acquiring their vices.* A Frenchman was in our eyes at once immoral and ridiculous, and if we are

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* The errors imputed to Anne Boleyn, the leſs doubtful conduct of Mary Queen of Scots, the licentiouſneſs of Charles the Second, are all aſcribed by the hiſtorians of the time to French education;—many other inſtances may be found which ſerve to prove the Engliſh always thought themſelves ſuperior in morals to their Gallic neighbours.

ſometimes attempted to admire what we condemn, we ſeldom copy what we laugh at. Theſe bulwarks, which ſerved to defend us againſt the inroads of vice and folly, are now overthrown, and we, who had nothing to fear from the French as foes, have every thing to apprehend from them as friends and models. Were there yet a people to whom the enormities of the Revolution were unknown, they would naturally conclude this change of ſentiment in England to have been produced by ſome favourable change in France; that a pert vivacity had become a dignified ſeriouſneſs; that purer morals had taken place of vice and luxury; and that political indifference had been ſucceeded by a rational and manly ſpirit of freedom.—Alas! by ſome fatality it happens, that the very æra which we have ſelected for admiring and imitating our enemies, is exactly that in which they are rendered odious by crimes, and contemptible by ſlavery, beyond all the nations of the earth.

To this unnatural partiality we ſacrifice both our principles and taſte.—Works which no Engliſh author would dare to produce are tranſlated with zeal, and read with avidity:—Frenchmen recent from a thouſand deeds, the leaſt of which an Engliſhman could expiate only by a ſhameful death, are received, feaſted, careſſed, even by members of the Britiſh ſenate: the Engliſh country gentleman, the once plain Anti-Gallican tradeſman, who would have ſcorned the embroidered clock'd ſtocking of a French marquis, eagerly adopts the ſlovenly pantaloon of low-born aſſaſſins: the tranſparent draperies which merely ſhade the forms they do not conceal, which we *could* not have borrowed from the more decent elegance of a French royal court, nor even from the ſeraglio, we copy from the profligate Parvenues of the Champs Elyſees and Palais de l'Egalité. This is not the caprice of the day—the temporary empire of faſhion. To inveſtigate the real cauſes of ſuch a change would far exceed the bounds of a letter; ſome of them will probably be found to have originated in the vapid and fanciful notions of liberality and coſmopolitiſm; in the pernicious rage for commerce which made us forget, in our ſolicitude to diſpoſe of our manufactures, the corruption we imported in return; in the too general knowledge of the French language, and, more than all theſe, in the new and portentous calamity of a French faction in the heart of our country.* We have therefore, in reviving our intercourſe with our enemies, to guard not only againſt their deſigns, but againſt our own degenerate propenſity to favour them; nor can thoſe whoſe province it is to regulate the terms of this communication conſider too ſeriouſly the conſequences which may reſult from it. To the former licentiouſneſs of France, is now added the immorality of her modern inſtitutions. It is not the perſonal vices of individuals against which we are to take precautions, but thoſe of a whole people, who are profligate by law, and atheiſts by their form of government. We may, under the auſpices of a French ambaſſador, have theophilanthropiſt chapels; we may have Fouché himſelf here, dedicating temples to the goddeſs of Reaſon. We may alſo have to witneſs ſcenes as revolting to our hearts as to our principles. It may happen that the wife of the republican diplomatiſt may aſcend the ſtairs of St. James's, triumphant, decorated with the ſpoils of

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* I ſay *new*, for the French faction in the reign of Charles the ſecond was not among the people. Thoſe who were paid by Barillon were patriots by profeſſion, Hampden, Sydney, &c. See Dalrymple's Memoirs.

rapine

rapine and murder, while the unfortunate emigrant who is her lawful huſband ſhivers amidſt the pelting of a ſtorm, as the attendant of the next carriage.*

Are we under ſuch circumſtances to ſacrifice our national morals to our political diſcretion, or muſt we preſerve them, at the riſk of incurring the Grand Conſul's reſentment?—If however in the "delirium of joy," and the paroxyſm of "ſublime ſatisfaction," the decencies and proprieties which have hitherto marked the Engliſh character ſhould be deemed of too little importance to claim the attention of miniſters, it may at leaſt be worth reflecting, that our *moral* is intended to be the means of our *political* corruption, that republican licentiouſneſs is to introduce us to revolutionary treaſon, and that the government we have now acknowledged can be ſupported only while it maintains the rights of inſurrection and regicide. A French author who appears to have written for the expreſs purpoſe of paying his court to Buonaparte, will explain the future policy of the Grand Conſul better than I can do. After deſcribing the ſcenes of luxury exhibited in hotels, whoſe inhabitants were torn from them to expire on the ſcaffold, or who, yet more wretched, ſurvive to wander houſeleſs through the world, this proſtituted writer thus apoſtrophiſes: "Oh! vous viendrez des quatre coins de l'univers, viſiter la grande cité, vous qui vivez à quatre ou cinq cents lieues de nous; vos deſpotes auront beau vous contenir, vous enchainer, vous leur échapperez, vous viendrez parmi nous, et nous vous apprendrons à vous moquer un peu de tous ces couronnés, en attendant que vous appreniez *à les traiter comme ils le meritent*; et nous vous apprendrons toute l'etendue de cette neuve et plaiſante ſignification, bonne equivoque qui nous a ſervie quelque fois marveilleuſement"†—I am aware that no peace with republican France could have entirely ſecured us from the contagion of her manners and principles, but now when ſhe is ſurrounded with the ſort of glory which never fails to impoſe on vulgar and on weak minds, and when ſucceſs has encouraged her partizans here, we ought to redouble the vigilance of our precautions, and to throw every warrantable obſtacle in the way of idle curioſity and unneceſſary intercourſe. A continuation of the Alien act, of the act for preventing the purchaſe of French property by Britiſh ſubjects, and ſome modification of the Treaſon and Sedition bills would be highly beneficial.

When we encreaſed our commerce in the Levant, we had recourſe to new meaſures for averting the plague; and, for my own part, I could wiſh there was a poſſibility of eſtabliſhing lazarettos, where all perſons returning from France without bills of mental health, ſigned by our ambaſſador, ſhould perform a ſort of moral and political quarantine, ſhut up from external communion, and confined to a wholeſome regimen of Burke on the Revolution, the Works of Mr. Bowles, Mr. Cobbett, the Anti-Jacobins and other publications of diſtinguiſhed loyalty: nor ſhould the ſuſpected parties be releaſed till Mr. Reeves's Aſſociation committee pronounced them free

* According to the laws and cuſtoms of republican France, one woman may be the wife of ſucceſſive ambaſſadors—a ſort of fixture attached to the "*National Palace.*" We have no great reaſon to hope Buonaparte will, in the choice of his diplomatic agents, pay much regard to our national decorums, when the very firſt act of his plenipotentiary Lauriſton was a violation of our laws.

† Mercier.

from

from every ſymptom of Gallomania. But as this ſalutary regulation cannot be hoped for, and as we are yet to learn the extent of our conceſſions and complaiſance towards the great nation, you, Sir, will I truſt continue the faithful Abdiel, whoever elſe may quit his poſt and be found faithleſs.

With a view to aſſiſting you in your patriotic taſk, I take the liberty of ſuggeſting, that a page or two of the Anti-Jacobin ſhould be occaſionally appropriated to communications, under the title of the BRITISH PHAROS, or *Antigallican Cenſor*. To this paper might be addreſſed ſtrictures on all introductions of French faſhions, French principles, French habits, French publications (particularly when tranſlated) and even on French words and phraſes, in ſhort on whatever tends to innovate on our national character, whether in morals, politics, manners, dreſs, or language, from the latent democracy under the form of travels and romances, to the overt licentiouſneſs of tranſparent robes à la Turque. If this propoſal is adopted, I doubt not but many of your readers will be zealous to detect and communicate to the *Britiſh Cenſor*, ſuch offences as may fall within their obſervation: and, with the pen of Juvenal in one hand, the glaſs of Aglaia * in the other, perhaps the Anti-Jacobin may yet recall both ſexes to that due abhorrence of French vices and follies, which was the pride and preſervation of our anceſtors. I am, Sir, with ſincere reſpect,

Your's, &c. &c.

WALWORTH.

CONTROVERSY *between the Rev. Messrs.* BIDDULPH *and* HEY.

TO THE EDITORS.

GENTLEMEN,

IT would afford my mind a very high ſatisfaction (and I aſſuredly ſpeak the ſentiments of a great number of your readers), if you would condeſcend to employ your great abilities in ſcrutinizing the controverſy, which has lately taken place in Briſtol between the Rev. T. T. Biddulph, M. A. miniſter of St James's, and the Rev. John Hey, a diſſenting teacher. For this purpoſe I beg leave to impart to you, without any amplification or colouring, a ſhort detail of hiſtorical facts, which has a tendency to elucidate the ſubject, and from which you may draw your own concluſions.

In the year 1800 a pamplet appeared in print, intituled, "The Diſſenter's Reaſons for ſeparating from the Church of England, by the late pious and learned Dr. Gill, D. D. a new edition, with ſome correction and enlargement." This pamphlet ſeemed to moſt readers, belonging to the eſtabliſhment, to breathe a ſpirit that was hoſtile to the church of England; while the objections and accuſations which it brought forward were apparently calculated to diſturb the repoſe of unexperienced and unwary readers.

A clergyman in the neighbourhood of Briſtol, the Rev. R. Hart, vicar of St. George's, Glouceſterſhire, was earneſtly requeſted to write an anſwer to the eleven reaſons. This was accordingly undertaken; and, previous

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* See Purſuits of Literature, part 2d.

"And let Aglaia lead them to the glaſs."

Not for the purpoſe glaſſes were formerly uſed, to examine their dreſs, but their want of it.

to

to its advertiſement for ſale, it was, for the extent of its publicity, admitted from month to month into a periodical miſcellany, edited in that city, and afterward circulated as a ſeparate pamphlet through the ſhops of bookſellers, both in London and all parts of the country. The author has, ſince that time, been honoured with the approbation of the editors of the British Critic, and of the Critical Review; and has been particularly commended for the candour and moderation with which he has managed the conteſt. In the proſecution, however, of his ſubject he thought it his duty, in juſtice to himſelf and to his clerical brethren, and alſo to our civil governors, to animadvert on two ſingular paſſages occurring in a faſt ſermon, that had been preached by Mr. Hey, and afterward printed.

The firſt of theſe paſſages is what follows: "The ſervants of God lament the preſent bloody combat on account of the wickedneſs which attends it. There are other judgments, which are greatly to be deprecated on account of the extreme miſery which accompanies them—ſuch as peſtilence and famine. But war is infinitely more to be dreaded, becauſe of the iniquity involved in it. War generally originates in the baſe deſigns of corrupt courtiers, who, to gratify their avarice and ambition, have recourſe to this murderous expedient. If, in the adoption of tyrannical meaſures, they are withſtood by an enlightened public, war is propoſed as the moſt effectual means of conſuming thoſe who are likely to impede their intereſted career. If theſe men are ſupported by the repreſentatives of the country, then war is deviſed for the purpoſe of remuneration, in affording them lucrative contracts, places of profit, and poſts of honour. Thus theſe monſters of peculation become cemented with innocent blood, and riot on the ſpoils of ſlaughtered humanity."

The other paſſage is this: "Falſe ſwearing is nearly as common as the adminiſtration of oaths. What multitudes are implicated here! WHERE is the conſtable, the churchwarden, the incumbent of a parish, who can ſay, my heart and my lips are undefiled with perjury?"—Then he adds, "There is a day approaching, in which *every man's work will be tried with fire*; and then it will be found, that a ſoul under the guilt of perjury cannot be admitted into the kingdom of heaven."

The animadverſion, which was made by the author of the reply, on the firſt part of theſe paſſages was gentle and delicate. His ſtricture on the other was expreſſed thus: "Behold here an arbitrary and unqualified accuſation, followed up with an univerſal and indiſcriminate condemnation! The conſtables, the churchwardens, and the incumbents of every parish in our land, are ALL, without exception, by one ſingle ſtroke of an inquiſitorial pen, hurled down to the gates of hell! The hierarchy and magiſtracy of the great whore of Babylon itſelf have never been depicted in colours of a blacker hue, nor doomed to deſtruction with a more unrelenting ſeverity. How is it that torrents of fire and brimſtone have not, long before now, been rained down from heaven upon our guilty heads!"

Mr. Hey felt himſelf ſorely hurt by the foregoing reproof, and grew angry. Nor was this the ſingle object of his diſpleaſure; for he has again and again publicly declared his indignation at the following paſſage in the Preface to that publication, in which was inſerted the anſwer to the eleven reaſons—"Nor ought it to ſlip out of their remembrance, that the defence of the church involves the ſupport of the ſtate, their reſpective intereſts being inſeparably connected; that therefore the exiſtence of one cannot

cannot poſſibly ſurvive the extinction of the other; and that all that level at either their axes and hammers, meditate the demolition of both."

To the confutation of the eleven reaſons, Mr. Hey published a fierce, but ſuperficial reply, intituled, "The important Queſtion at Iſſue, &c." And becauſe he perſuaded himſelf that Mr. Biddulph was the author of the foregoing Preface, he eagerly embraced the preſent opportunity of aiming a furious blow at his head, that might poſſibly lay him proſtrate in the duſt. For, not content with endeavouring to ſupport his accuſation of perjury againſt Mr. B. in common with all other incumbents, for a ſuppoſed violation of the oath of canonical obedience, he moreover attempts to inſtill into the public mind an opinion, that Mr. B. had, on a late occaſion, involved himſelf in the crime of Simony. As this had no relation at all to the merits of the controverſy, but was violently introduced, as a direct perſonal attack; it, therefore, more ſtrongly expreſſed the ſpirit and ſentiments, by which his mind was unhappily influenced. And if it had not been for this circumſtance, which laid Mr. B. under the obvious neceſſity of vindicating from reproach his moral character; the important queſtion at iſſue would, in all probability, have ſpeedily ſunk into oblivion. For it contained no new arguments againſt the Church of England; and it was written (to ſay no worſe) in a ſtile extremely unpolite.

As Mr. Hey was not well acquainted with the true nature of canonical obedience, Mr. B. undertook to explain it; to the perfect ſatisfaction of every reaſonable man, in 'A letter to the Rev. John Hey, occaſioned by his late publication, intituled, The important queſtion at iſſue.' For, in contradiction to what Mr. Hey had advanced, he here ſhewed, that the clergy are not ſworn to an obſervance of all the canons; nor have thoſe canons ever received the ſanction of Parliament; and that into the very oath of canonical obedience, is introduced the following clauſe of limitation, *in all things lawful and honeſt*. And for the truth of his aſſertions, he appeals to the authorities of Gibſon, Blackſtone, Burn, &c.

I have been informed that a paſſage, which occurs in the firſt page of his letter to Mr. Hey, has been miſunderſtood; as though it imported his own indecition, reſpecting the mode of church government, ſanctioned by the inſtructions, and examples of the Apoſtles; and, conſequently, his cold indifference to the Church of England. But it was meant only, as an ironical conceſſion, founded on the conſciouſneſs of the immoveable ground, on which he ſtood. This appears from his other writings, and more eſpecially from the concluding words of his ſecond letter to Mr. Hey; viz. 'If to be a member of the Church of England, to be her affectionate ſon and devoted ſervant, involve a charge of folly or criminality; in every accident which may happen through life, in pain, in ſorrow, in depreſſion and diſtreſs; I will call to mind this accuſation, and be comforted.' (Mr. Burke.) And if I am indebted to Mr. Hey for nothing elſe, I am at leaſt for this, that he has been the inſtrument of confirming me in an attachment to our eccleſiaſtical eſtabliſhment.'

The conceſſion itſelf (however injudiciouſly it may have been worded) was made only on a ſuppoſition, that Mr. Hey could both ſubſtantiate his monſtrous charge of perjury, againſt Mr. B. and all other incumbents, and alſo prove the impoſſibility of continuing in the eſtabliſhment, with a ſafe conſcience. And even *that* implied, that he ſhould be unable to determine in his own mind, to what particular claſs of Diſſenters, he ought to unite himſelf; ſince *every* claſs claimed to its own mode of worſhip, and church communion, the excluſive right of Divine preſcription.

That

That particular tranſaction of Mr. Biddulph's, to which Mr. Hey would willingly have attached the guilt of ſimony, was ſimply this: A gentleman purchaſed the next preſentation to the living of Congreſbury, in Somerſet, without the privity of Mr. B.; and, when it became vacant, offered it to him, and preſented him. Some time afterward Mr. B. exchanged the vicarage of Congreſbury for the perpetual curacy of St. James's, in Briſtol, and by accepting the latter vacated the former. The whole tranſaction was perfectly fair and open; for which the law has provided the proper forms; and directed the right mode of proceeding. Mr. Hey takes it for granted, through ignorance of the conſtitution of the Church of England, that in this tranſaction there muſt have been ſomething illegal, although he was not acquainted with the circumſtances of the caſe. On the other hand Mr. B. moſt ſolemnly avows, that he never made any contract, nor entered into any ſtipulation with any perſon whatever, by word or deed, by himſelf or any other perſon, directly or indirectly. But as Mr. Hey was determined not to be ſatisfied with what Mr. B. replied in his own vindication, he therefore di charges againſt him a freſh volley of invectives, intituled 'The Important Queſtion ſtill under Conſideration, &c.; or, An Addreſs to the Rev. T. T. Biddulph, &c. in Reply to, &c.' But all that Mr. Hey here advances is vague and confuſed, and tends only to perplex the ſubject; and he ſeems not to have decided within himſelf the queſtion, whether he arraigned of perjury, the whole body of our clergy, or incumbents only. As to ſimony, he ſays, 'It is well known to be a prevailing evil. Advowſons are ſold by public auction; and it is not uncommon to read advertiſements in our news-papers, of —— To be ſold, the next preſentation to a valuable living of five hundred per annum, in a fine ſporting country; a pack of hounds kept in the neighbourhood, and *little duty required*. Our laws againſt ſimony prevent clergymen from purchaſing livings themſelves; but every one knows how they are evaded.'

On the ſubject of epiſcopal confirmation, which he reprobates at large, he ſays, 'When we reflect ſeriouſly on epiſcopal confirmation, as practiſed in this country, we cannot forbear ſaying, that it is one of the moſt dangerous and deluſive ceremonies with which our nation is encumbered. It is calculated to deceive multitudes together, &c.' He profeſſes to demonſtrate, that our eccleſiaſtical conſtitution is not agreeable to the word of God; and that the exiſtence of the ſtate is not involved in that of the church; 'for the church is but a very *ſmall part* of the ſtate, and as injurious to the body politic, as a large wen is to the perſon who is doomed to ſuſtain ſuch an affliction.'

Three more pamphlets on the ſubject afterward made their appearance, of which I need not to give you any circumſtantial account. The firſt was 'An Appeal to public impartiality,' by Mr. B.; in which, by general ſuffrage, he wrote as a gentleman, and as a Chriſtian. The other is intitled 'Truth Triumphant, a Complete Refutation, &c.' by Mr. Hey. The merits of this latter publication you will be enabled duly to appreciate, when you have peruſed the following advertiſement which appeared in the ſeveral Briſtol prints:

"*Briſtol, Dec.* 4, 1801. *St. James's Pariſh.*

'We, whoſe names are hereunto written, do hereby expreſs our diſapprobation of the illiberal and *unfounded* imputations, which have been attempted to be thrown, by the late publications of the Rev. John Hey, diſſenting miniſter, upon the character of the Rev. Thos. T. Biddulph, the

the worthy and reſpectable miniſter of this pariſh, whom we highly eſteem and regard.—And we do likewiſe particularly requeſt Mr. Biddulph, that he will, upon no conſideration whatever, reply to his laſt pamphlet, entitled *Truth triumphant*; but treat the ſame with that contempt it ſo juſtly merits?

Signed by the two churchwardens, ſeven veſtrymen, the veſtry clerk, and forty of the principal inhabitants.

To this, preſently ſucceeded an able performance, intituled 'An attempt to ſhew the nature, and extent of the oath of canonical obedience, taken by the beneficed clergy; in anſwer to the remarks of the Rev. John Hey on that ſubject, contained in his late publications. By John Vowles, attorney at law, and one of the Proctors of the conſiſtorial court of Briſtol. Rivingtons, pr. 6d.

Then followed this advertiſement, 'Speedily will be publiſhed, A full confutation of a pamphlet, entitled, An attempt to ſhew &c. by J. Vowles, &c. To which will be prefixed, An addreſs to the public, in reply to a late *advertiſement* ſubcribed by a *ſmall* number of the inhabitants of St. James's pariſh, in the city of Briſtol.'

The pen of calumny can do no injury to Mr. Biddulph, within the precincts and vicinities of the city of Briſtol. For no man ſtands higher in the eſteem of the citizens at large, than Mr. Biddulph; and the majority even of the Diſſenters are diſguſted at the conduct of his opponent. The danger is, leſt his character ſhould ſuffer from miſrepreſentation, through Mr. Hey's influence, in any of the monthly publications; and the church of England be brought into contempt, by groundleſs objections, malevolent cenſures, futile reaſonings, and ſophiſtical argumentations. I am,

Gentlemen, with great reſpect,

Your humble ſervant,

EPISCOPALIENSIS.

POETRY.

Cauſſidicus, Rhetor, Philo-dramatis, omnia novit
Sheridan eſuriens: in cælum juſſeris, ibit.

All uſeful ſcience hungry *Surface* knows,
And bid him go to Court, to Court he goes.

DR. JOHNSON.

WHEN the Patriot, whoſe lips, like his life, from his youth
Breathe the eſſence of loyalty, honour, and truth,
Long in criminal courts a ſure evidence known,
Friend of ſainted O Connor, Tooke, Hardy and Stone,
Into Chancery came, and exclaim'd "Here I ſtand,
With facts in my mouth, and with proofs in my hand,
I deal not in fancy and fine declamation,
My object is payment and not peculation."
The Lawyers all laugh'd, and cried, "very good, very,"
And the Chancellor whiſper'd, "I owe you one, Sherry."
Then Sherry went on with his chapter of Acts,
And with merry malignity ſtated his facts;

On

On Mansfield and Holland commenc'd the attack,
They reſiſted, and Sherry was taken aback:
Next Grubb, who was abſent, he boldly revil'd,
And his claim, as Proprietor, burglary ſtil'd;
The Truſtees and the Bankers in turn he abus'd,
And poor Authors, whoſe pieces he laugh'd at and us'd;
With Lewis's* morals made excellent fun,
Prince Hoare's Indiſcretion he paid with a pun;
In ſhort he ſo ably the Manager play'd,
Neither Creditors, Authors, nor Actors were paid;
Yet ſtill 'twas the burden of Sheridan's ſong,
That he was quite right, and they all in the wrong.
"But my Lord (Sherry cried) give me leave to obſerve,
That from rectitude's path I ne'er ſwerv'd, nor will ſwerve;
Though malice and falſhood aſperſe my fair fame,
For negligence only I'm ſubject to blame;
Inattentive I've been, and regardleſs of pelf,
But all the ſad conſequence falls on myſelf,
Every Creditor's ſafe, and his debt, tho' delay'd,
At the day† of accounts will be certainly paid."

Then the Chancellor ſpoke: "From whatever I've heard,
My opinion is clear that this cauſe be referr'd,
So completely throughout has all vigilance ſlept;
Not a truſt is perform'd, not a covenant kept,
Such a ſcene of confuſion I never yet ſaw,
But I would not enforce the ſtrict letter of law;
Yet if parties concern'd ſtill refuſe to agree,
And I am compell'd to pronounce a decree,
The proceedings are ſuch, certain ruin muſt fall,
On Proprietors, Theatre, Creditors, all.
No palpable fraud has produc'd this effect,
But the worſt of all faults, long-continu'd neglect.
This, Johnſon obſerves, and the fact I admit,
Renders uſeleſs all knowledge, ridiculous wit,
And ſtripped of its ſplendour, and ſunk in decay,
Makes genius at laſt a contemptible prey."

S.

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* Clodius accuſat mœchos, Catilina Cethegum.
† Ad Græcas calendas.

PROPOSALS

FOR PUBLISHING

A HISTORY OF FRANCE,

FROM

THE ACCESSION OF LEWIS SIXTEENTH,

TO

THE PEACE OF 18**.

By JOHN GIFFORD, Esq.

ONE OF HIS MAJESTY'S JUSTICES OF THE PEACE FOR THE COUNTIES OF MIDDLESEX, ESSEX, SURRY AND KENT, &c. &c.

THIS Work will be printed in Quarto; the first Volume will be published during the Winter of 1802-3, and the subsequent Volumes will follow, with all practicable expedition. It is not possible to fix the precise extent of a publication of this nature, for which the author has been employed, for several years, in the collection of materials. While, on the one hand, it will not be extended by unnecessary dilation, on circumstances of little moment, it will not, on the other, be abridged, for the mere sake of abridgement, and to the exclusion of any useful facts, or important documents. It is certainly difficult, in the composition of a Work of such magnitude and consequence, and at such a period, wholly to divest the mind of prejudice; but the public may rest assured, that if, spite of all his exertions, any prejudice should remain in the mind of the author, it shall not deter him from the rigid discharge of that part of his duty, which requires a fair and full exposition of facts; with a constant reference to the authorities whence they are derived. The Appendix to each volume will consequently contain all the State-Papers and other official Documents, necessary for the elucidation of the narrative. It is hoped, that the whole History may be comprised in three thick quarto Volumes; but at all events it will not exceed four. The Price of each Volume (to be paid on delivery) will, of course, depend on its extent, and therefore cannot be fixed, until it be ready for publication.

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